

TRAVELS
ROUND THE WORLD,

IN THE YEARS
1767, 1768, 1769, 1770, 1771.

BY

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CONTENTS.

VOLUME II.

PART II.

CHAP. I.

*A Voyage from Batavia to Bombay and
Surat; present State of those two Cities*
Page 1

CHAP. II.

*A Tour from Surat to the Island of Salfet; my
Return through the Country of the Mar-
rattas, by the Province of Guzurat and
Bassan; Visits to various Places* - 21

CHAP. I.]

C H A P. III.

*Voyage from Surat to Bassora, Mascate in
Arabia Felix, Bender Aboucheir in Persia;
my Abode at Bassora - Page 58*

C H A P. IV.

*A Journey from Bassora to Damascus, over
the Deserts of Arabia—Manners and Cus-
toms of the Arabians—Adventures in the
Desert - - - - - 88*

C H A P. V.

*Travels from Damascus to Baruth, Sidon,
and St. Jean d'Acre; with different Ex-
cursions to Mount Lebanon, and the Coun-
try of the Quesrouan—Religion and Man-
ners of the Druses - - - 153*

C H A P. VI.

*A Voyage from St. Jean d'Acre to the
Port of Marseilles, touching at the Island of
Rhodes, Malta, Tunis, and Sardinia 247*

TRAVELS

TRAVELS
ROUND THE WORLD,
BY SEA AND LAND.

PART II.

CHAP. I.

*A Voyage from Batavia to Bombay and
Surat; and my Abode in those two Cities.*

WE sailed for Bombay and Surat on the 2d of August 1769, and left Milles isles on the starboard, and Honduras with its adjacent islands on our larboard; and at the approach of night found we had cleared their several rocks. In the course of the night we doubled Bantam, and entered the streights of the Sound, and upon the return of day had left Towards-Peper confi-

VOL. II.

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derably behind us. Having stood southward, in order to pass between Prince's Island and the coast of Java, where we took in fresh water, we shaped our course W. and S. W. till we reached the latitude of twelve degrees; and then stood W.; and the wind, which had continued invariably in the S. and S. S. W. as we approached the meridian of the Maldivé islands shifted into the E. and E. S. E.

Having passed between the islands of Amarante, which we could not distinguish, we immediately stood W. N. W. then N. W.; and having reached the latitude of six degrees under the meridian of the island Bourbon, we stood towards the north. The wind had blown constantly from the E. and E. S. E.; but here it began to die away, and continued extremely light to the seventh degree of northern latitude, where we had for several days calms and storms alternately; after which the wind changed to the west.

Having been in exactly similar climates previous to my arrival in the Philippine isles, I was now, for the second time, in those regions

regions at sea where the winds are regulated by the seasons; and therefore shall take the liberty to make a few observations on this subject.

In the first place, I observed in the ocean, as well as in the South and Indian seas, that the wind blew incessantly from the east when we were near the tropics; but that it varied from the direct point towards the north or south, according to the precise latitude of the ship. I have likewise observed in all countries whatever, that when the sky is serene the east or easterly winds are much more frequent than those of the west; that a north-west wind in a northern, and south-west in a southern latitude, are the attendants of fine weather; but the wind no sooner shifts into the north-west under a southern, or into the south-west under a northern latitude, than we are with equal probability to expect rain. That with a south-east wind in a northern, and north-east in a southern latitude, we generally have rain; while the north-east north, and south-east south of the line, are the ordinary forerunners of fair weather.

I observed in America, the Philippine isles, and I know the same thing happens on the coast of India, whither I am bound, that during the rainy season the wind blows constantly from the quarter of the west. This season sets in to all places between the tropics and the line, upon the sun's approaching the zenith of their respective climates; thus the sun having crossed the equator in his progress northward, the rains begin to fall in all regions visited by his vertical rays; while the corresponding parts of the globe south of the line enter into their dry season. And in the same manner when those southern climates have their rain, the northern enjoy their fair weather. This regular course, however, observed by the rain and west winds, only extends to coasts and mainlands, or to seas, which, by reason of their contiguity to these, share in all the accidents of their nature and situation.

Between the tropics the east or trade winds blow all round the globe with no other interruption than what is occasioned by

by vapours exhaled by the sun's rays, when he approaches the zenith of a particular climate; and then the wind shifts its direction from east to west. In the East Indies these winds are known by the name of monsoons; in the Antilles and Isle of France, by that of hibernage; and on the coasts of America, Africa, China, and in the interior parts of the Arabian and Persian seas, by that of the rainy season. In short, I have observed, that commonly in all high latitudes continued rains are accompanied with westerly winds.

The wind being now decidedly in the west, we stood N. N. E. and afterwards N. E. till we came to the latitude of fourteen degrees. Here we kept the cap in the E. N. E. with the wind in the N. W.; and as we imagined we were now approaching the sound, we hove the lead, and found seventy fathoms water on a sandy bottom. Having shaped our course towards the east, we quickly discovered land, which we found to be the mountains of Bassein, and soon came in view of Carangear and the isle of Bombay; and as we had thirty fathoms

water we stood directly for the point of Malabar. Night came on, and we continued to pursue the same course till eleven, when the water shallowing to twelve fathoms, with the wind at N. W. we kept as close as possible to the W. S. W. We stood in the same dangerous direction till near five in the morning, which to such as are acquainted with the situation will appear a great deal too long. Having been carried by a rapid current greatly towards the south, at break of day we found ourselves immediately under *Cbaoul*. This is a round hill situated on the mainland, bearing south from the entrance of Bombay, and consequently we had fallen considerably to leeward. We attempted to recover the advantage we had lost by tacking; but the wind, which blew constantly from the N. W. and W. N. W. having freshened, we were driven about for the space of two days. Finding we had provisions only for three more, it was proposed to put into a sort of harbour named Rajapour, situated in a bay of the mainland; but besides that it might be particularly critical at present, as the period
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of the west winds was drawing to a close, we knew extremely little of the accommodation it afforded to shipping. It was then proposed that we should proceed and lay in provisions at Goa; but as the west wind still prevailed, it was found that if we embraced this resolution we should be under the necessity of crossing the line once more, in order to get the wind for Bombay; a circumstance which would tend greatly to protract the length of our voyage. In the mean time the wind shifted to the south-west, and blew very fresh; when pressing a little towards the north, in five days it became calm, and the wind shifting from the S. E. to the W. N. W. we again came in view of Chaoul and Carangear; and in a short time saw the light-house and white rounds of Old Women Island. These white rounds are buildings erected with arcades, and in a circular form, for the purpose of beacons, and appear like so many large pigeon-houses which have been lately white-washed. They stand on a low strip of land, which stretches south from the isle of Bombay, and is known by the name of

Old Women Island. On the island of Bombay are beacons of a similar kind; whilst one of the city churches, and the little town of Maheim, are of the same use to the mariner. Maheim lies N. W. of the island, and varies in its appearance by reason of some very tall trees, which serve to point it out to our notice.

At the distance of three leagues south-west from the island Bombay, we had fifteen fathoms water; and having taken a pilot on board, we sailed eastward, in order to double a reef of rocks at the point of Old Women Island, which stretch in two branches south-east and south-west a league into the sea. In passing these rocks we kept at a league and a half's distance from the shore, but then veered round, putting the cap in the N. E. and afterwards in the N. N. E. being at the same time extremely careful not to approach the coast of Bombay nearer than seven fathoms water. We left the rocks *Sunquen* and *Droven* on our star-board, both of which are within the point at the light-house of Old Women Island. That of *Sunquen* is the outermost, and far-
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thet advanced into the sea, and consequently the most dangerous to navigation; it lies in a direct line with the north bastion of the fort, and the house Massagon. This building is kept in repair, and white-washed from time to time, for the purpose of a beacon; and may be distinguished by its square form, and its being situated on an eminence N. E. from the city of Bombay. The rock Drogen is near land, and in the direction of a wood of cocoa-trees on Old Women Island, and a tall cocoa-trunk N. W. from the fort. This wood of cocoa-trees should be made to open a little in the west, I mean shift their position a little west of the above-mentioned cocoa-trunk, which is kept standing for this purpose alone. It was impossible for us to discover this rock without sailing too near the shore; and therefore steering N. and N. and a quarter N. E. we left a little island named Cross on our left, at a very small distance. As soon as we got into the road, we coasted the island Bombay at the distance of a stone's cast from the beach. I have only one word more, in the way of caution

caution to the pilot in approaching this shore, and that is, to be on his guard against another rock, called Middle-Ground, which is situated E. and a quarter S. E. at the distance of a short league from the church of Bombay. The ships come to anchor between this rock and the shore, close to the town, which they may approach within a speaking distance in perfect safety.

Old Women Island is separated from the isle of Bombay only by a reef of rocks, which are never wholly under water, except during the high tides; and even then, though the island is on a level with the surface of the water, still it is extremely difficult of access, from the dangerous rocks with which it is surrounded. The communication between Old Women Island and Bombay lies entirely under the eye of a battery. We now began to observe the glacis of the city, whose walls border on the sea, and at the same time a couple of batteries placed in the front of the glacis. The top of the ditch, besides being under a bastion, is secured by a work more particularly

particularly intended for its defence. The cannon of this bastion and its curtine, as well as those of the opposite bastion, with a double battery, by which the former are flanked, are all meant for the protection of the bay.

There is a creek occasionally used as a harbour, on the confines of which stand an arsenal, dry docks, and houses for the accommodation of the company's servants. The city wall, interrupted by the principal harbour, re-appears at this little creek, and extends all the way to a fort which was erected by the Portuguese. This city, though well fortified on the side of the sea, is in but an indifferent state of defence towards the land, being only inclosed by a plain wall mounted with a number of pitiful little bastions. It is surrounded however by a very deep ditch, and a glacis, which is kept in excellent repair, besides that several of the gates have the additional advantage of half-moons. There is in its vicinity an eminence named Hongary, which appears to me to be of the greatest importance to the security of Bombay.

The city of Bombay, though considerably populous, and containing a number of handsome houses, is for the greatest part ill built and very irregular. The principal suburbs are Hongary and Palmeyra, the last of which is crouded with Indians, and by far the most pleasant.

The island is in general extremely narrow, not exceeding in some places half a league; but spreads out to a considerable extent in the quarter of Maheim. It is extremely steep, surrounded with rocks consisting of gravel combined with a little earth, and is every where difficult of access, not excepting even the bay, particularly at low water. The inland country, though not very high, is for the most part of an uneven and rugged surface. But the excellent accommodation it affords to shipping rendering it the first harbour on the mainland of India, and not the advantages of its soil, was the great inducement to settle on this island. It is a strong hold of infinite importance to the English, and indeed may be considered as the basis of that extensive dominion

minion they have found means to establish in this part of the world.

The sterility of its soil renders living at Bombay difficult and expensive; the English, however, are supplied in provisions by the Marrattas of Salfet, Bassein, and other parts of the mainland. The late extension of the English boundaries in those regions has greatly enhanced the value, as well as added to the security, of this settlement.

The vessel on board of which I took my passage from Batavia having now accomplished her business at this port, I resolved to be her passenger to Surat; and accordingly we weighed, and got under sail the 25th of September. The wind blowing almost fair into the mouth of the harbour, we were obliged to tack; and on this occasion two reefs of rocks, which extend considerably into the sea, and which are named Carangear's Feet, and the Rock of Chaoul, from certain hills in their vicinity, gave us much uneasiness. Chaoul is a large high hill, nearly of a circular form, and is situated on the mainland south from

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Bombay.

Bombay. Carangear is likewise a pretty high hill, standing on a little island nearer the mainland than that of Bombay. It rises in the form of two pyramidal sections, which present the elliptic curve, and are distinguished from each other by the Great and Little Carangear.

Having doubled the rocky points of Old Women Island, we shaped a N. N. W. course, in twelve fathoms water. Here the land breeze, which came from the S. E. was very inconsiderable, while that from the N. W. and consequently against us, was much more powerful. But in short, after being carried greatly towards the south, and much retarded by currents, tides, and winds, we came, on the eighth day, in view of Cape St. John, which forms the entrance to the gulph of Cambaia. The situation of this gulph may be ascertained by the peak of St. John, which is only a little to the south of it, and which springs from a deficiency in the mountain in the shape of a needle. Next day we doubled the cape, but at the distance of four leagues, in order to avoid the rocks in its vicinity.

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We kept in soundings from fifteen to eighteen fathoms water, carefully avoiding those of twelve on the side of the main, as they border on a reef of dangerous rocks, which stretch up the middle of the gulph. We steered across a curvature, formed by a sweep of the Marratta and Damum coasts, and on the 6th of September we saw the shipping which lay at anchor in the harbour of Surat. Next day we entered the road, and came to our moorings in ten fathoms water, on a bottom of clay. This is a very large and beautiful road, but exposed to all winds, and at too great a distance from land.

In the present season, the sea runs with much less violence than either at Bombay or in the gulph; but during the rainy months, besides that the adjacent grounds are completely overflowed, it is impossible to lie at anchor in the road, on account of a strong current, the inundations of the river, and the very high winds that set in from the ocean. The most convenient station for shipping is at a village situated on the right side, and about the distance of a league from

from the point of the first bank of the river. The city of Surat stands on the left, about five leagues from the mouth of the river. In the dry season it is only navigable so high up to small vessels of three hundred tons; but in the rainy months the largest ships of the road sail up and winter at Surat. As soon as we dropped anchor I set out for the capital; and the castle, which stands on the border of the river, and within the bounds of the city, was the first object of my attention, a piece of fortification, which though irregular, and executed in a style very different from the European taste, is not without merit. It consists in a number of semicircular towers, mutually flanking each other, and commanding the city and river. The adjacent grounds to a considerable extent are free from all incumbrances; but the main building, originally well constructed, is very old, and in want of many repairs, especially on the side of the river. The British and Moorish flags are equally displayed from a bastion of the castle; but, though the English troops have only possession of certain gates and a single bastion,

bastion, all real authority both in town and country is known to reside in them. The remaining gates are occupied by the forces of the Nabob, who however, like all other Indian princes in their alliance, is allowed the exercise of his prerogatives only in matters of little moment.

Two gates in the exterior wall (for properly Surat consists of two cities, the one erected in the bosom of the other) are in the hands of the Marrattas of Guzurat, who receive a kind of tribute from the inhabitants when they are in condition to exact it by force.

The prodigious extent of this city, its vast population, the immense wealth of some, and the affluent or easy condition of the people in general, the numerous carriages, a most extensive commerce, the many beautiful houses in the Moorish taste, the cheapness and abundance of all the necessaries of life; every object, in short, within the walls of Surat, tends to impress the mind of a stranger with ideas of its amazing resources and importance.

During my short residence here, I saw

the Nabob make his appearance in public. His highness was escorted by three thousand regular troops, besides an equal number of men on foot, on horseback, or in palanquins; a procession well calculated to give some idea of Asiatic pomp and magnificence. In his train was a band of music, remarkable only for its noise, a number of camels, and four elephants richly caparisoned.

But what I admired most is the industrious character of both male and female among the Gentoo Indians. Besides a few of the Banians, who attach themselves to the pursuits of commerce, the Gentoos of the inferior casts perform all the drudgery and severe labour of the country. Some of these casts, I understand, are believers in the ancient Metempsychosis.

There is here a race of people named Persians, or Guebres, who still retain some remains of the law of Zoroaster, and who adore the Divinity under the symbol of fire. They are eminently distinguished by their works of charity, having erected hospitals for the accommodation of the sick and diseased.

diseased, as well as for feeding the destitute of the inferior animals.

Many things are related of the Yoguis, or penitential Gentoos, which may seem somewhat incredible. There are some among them, I was assured, who pass their lives with one arm stretched in the air; others, without ever treading the ground, make the tour of a kingdom by crawling on their bellies; while a third sort remain pinned to the spot whereon they have been accidentally placed, and, were no charitably disposed person to interpose and draw them aside, rather than quit their post they would suffer themselves to be crushed to death by any object that happened to be passing on the road.

One day I met with one of those Yoguis preaching near a pagoda, on the border of a lake, and at the same time doing penance, but of a nature which a sense of decency forbids me to mention. The whim of the moment induced him to follow me during my excursion, nor was it by any means in my power to get rid of him before we returned to the border of the

lake where I had found him. The penitential Gentoo is held in high veneration among the people, who refuse him nothing he asks, and permit him to take, at his discretion, whatever he has occasion for. In the house of a banian, whom I was going to wait upon, when I was followed by this Yoguis, he seized and carried off several little articles, without apparently giving the smallest offence.

All the inhabitants of the first distinction in Surat, and at least one half of those of inferior condition, are followers of Mahomet; next to them in number are the Gentoos; then the Persians; while the Jews and Christians, the last of whom do not exceed five hundred persons, make the smallest class.

C H A P. II.

*A Tour from Surat to the Island of Salset ; my
Return through the Country of the Mar-
rattas, by the Province of Guzurat and
Bassan ; my Abode in various Places.*

BEING extremely desirous to obtain some knowledge of the Marratta tribes, I got myself dressed in the fashion of that country ; and, having obtained a guide from the same nation, six days after my arrival I departed from Surat. In my progress through the country, I passed villages at regular stages of four leagues, and sometimes at a shorter distance. In their vicinity are crops of Indian corn, some rice, vegetables, a species of grain from which they are used to extract oil, and another, from the stalks of which they acquire materials for cordage. This country is much intersected with rivers, which however are very inconsiderable, except in the rainy season. After a journey of ten leagues

I came to a small town called Naufary, but containing a very considerable cotton manufactory. It has a fort, which belongs to the Marrattas, and is surrounded with pagodas, gardens, and beautiful flower-plots. The unusual familiarity, common in this country, among all the different tribes of animals, which sport before us with the most careless indifference, is not a little surprising to a stranger. The birds of the air, undismayed by our approach, perch upon the trees and swarm among the branches, as if they conceived man to be of a nature equally quiet and inoffensive with themselves; while the monkey and squirrel climb the wall, gambol on the house-top, and leap with confidence and alacrity from one bough to another over our heads. Even the more formidable quadrupedes seem to have lost their natural ferocity in the same harmless dispositions; and hence the apprehensions commonly occasioned by the proximity of such neighbours, no longer disquiet the minds of the natives. Happy effect of those mild and innocent manners,
whence

whence have arisen peace and protection to all the inferior animals!

The people are divided into different casts, the lowest of which are permitted by their rules to eat flesh on particular occasions; those of an intermediate order eat fish, fruit, and vegetables only; while the Banian and Bramin, who belong to the highest cast, live on nothing but the produce of the soil, in which however milk and butter are included. Finding myself much fatigued, upon my arrival at Naufary, by my late journey on foot, I hired an ox, the only animal used for the saddle in this country, and continued my travels to Gondivy. Having sat down to dine, I was a good deal surprised to observe leaves spread on the table instead of plates, which, upon finishing my meal, I was obliged to throw away with my own hands. I was at the same time presented with a leaf-goblet, which, after being used, was disposed of in like manner. It is said that a strict Gentoo would rather submit to martyrdom than defile the purity of his person, by coming in contact with that part of the cup which has been at the

mouth of a man of a different cast. The Moor, the Gentoo, the Persian, and Christian, all observe the same extreme delicacy in regard to each other. In the town of Gondivy, a very considerable proportion of the inhabitants are Persians, and of the same sect with those I saw at Surat. The Persians, or Guebres as they are sometimes called, are a people descended from the ancient inhabitants of Persia, who, upon being expatriated by their conqueror on account of their religion, migrated hither, and their posterity are now scattered all over this country.

Having proceeded eight leagues further, in a country fit only for pasture, and in many places in the most desolate state, I arrived at Gondivy in Pardy, a small town, which forms the domains of a little sovereign prince. Next day I reached Demum or Damum; but, as I had no inclination to see the governor, whom I ought to have waited upon, I went on without stopping, and came to sleep a quarter of a league distance, in a little town composed of Gentoos and a few Christians. They

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are subjects of the Portuguese, who possess a small territory, and about four leagues of this coast, comprehending five or six villages, on a dry and inhospitable soil. This people are so poor and necessitous, that I have seen Christians themselves obliged, for subsistence, to enter as labourers into the service of the Marrattas; a state of indigence, however, which has hitherto been unable either to subdue their arrogance or stimulate their industry. Thus far on my way from Surat, I had not met with a single Christian; here, however, I discovered my host to be a man of the same religious persuasion with myself. In the course of the next day, I passed very handsome villages belonging to the Marrattas of Narguol and Baraully; and the day following, after being a week upon the road, I arrived at the village of Danou, the minister of which, an Indian Portuguese, I made it my business to wait upon.

This district of Damum was formerly conquered and possessed by the Portuguese, and only passed within these thirty years under the dominion of the Marrattas; who, granting

granting toleration to all religious sects, the Christians have become frequent in every part of the country. In this village is a church, a pastor, and a very considerable body of Christians. I was invited to a marriage in the neighbourhood, at which the Marrattas, and even the Bra- mins, who were led by curiosity to attend this festival, some at the ceremony of the church, others at the subsequent diversions, conducted themselves with such decency of behaviour, as in similar situations we but rarely meet with among Christians, particularly where they find themselves lords of the country. Religious processions, the ceremony of burial, the use of the cross on the highways, and in general all the rites of Christian worship, are exercised here with equal freedom as in the kingdom of France.

The appearance of the Marrattas, of both sexes, particularly that of the women, confirms me in the opinion I early formed of their active and industrious dispositions. There are however among the natives some who affect to be Portuguese, but who
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in fact are Gentoo Christians, and seem to have attached themselves to the religion and society of the Portuguese from no other motive than that of having it more easily in their power to pass their lives in vanity and idleness ; an abuse, however, probably proceeding from that miserable example of the Christian life, which the convicts of the parent country, whom it has been usual to transport hither for their crimes, offer to the imitation of the natives. The Gentoos are sociable, humane, and hospitable ; and, during my residence in their country, I never had occasion to observe a single instance of violence or dispute. They rear numerous herds of cattle ; but such is their veneration for these animals, on account of their useful and patient services to man, that to kill or even maim one of them is deemed a capital offence.

Among their innumerable pagodas I saw various kinds of beasts, trees, and even stones. The most grotesque and extravagant of these figures are emblematical representations of the Divinity ; while their other idols, of every denomination, are of

inferior order, and only intitled to their adoration as they are the representatives and monitors of particular favours they have received, from time to time, from the beneficence of the Deity. Like the Persians and Mussulmen, they make frequent use of water for the purification of their bodies; but of such only as is contained in particular lakes; one of them I saw between Bassan and Agassan, on the borders of which stand a number of very fine pagodas. I was assured by a Bramin, with whom I had the pleasure to make an acquaintance in my peregrinations through this country, that he worshipped one God only; who, after having cleared the world of giants and malefactors, had ascended into heaven. I am far from being inclined to charge this people with idolatry in the vulgar and literal sense of that word; indeed in strict language I can scarce suppose there is one real idolater on the face of the earth; for, although the Divine essence is often adored under some material form by which he is meant to be represented, still I am persuaded there is no race of men, how barba-

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rous soever, who worship an idol on its own account, distinctly from its great original. I once entered into conversation with a Bramin, in a Christian church, while the priest was administering the sacrament of baptism to an infant, and was at pains to explain to him the duties and obligations which I conceived to be implied in that rite. Having listened with attention, he seemed much pleased with the lame account I was able to give of them, and concluded his reply by observing, that the great objects of both our religions appeared to him to be the same.

During the short time I passed in this village, a little fleet of their ships of war, about the size of our tartan, entered the river. They are called *Galvettes*, and made to carry four and sometimes six cannon. Their chief employment is to scour the coasts of a race of pirates named *Chamchas*, who issue from the bottom of the gulph of Guzurat, and commit depredations upon such trading vessels as they happen to surprise in those seas.

On the 12th of November, having resumed

sumed my journey, I passed Trapore, a city of some extent, populous, and defended by a fort. My next stage was Maheim, a large town, inhabited chiefly by Bramins; and the day following I came to Agassan, where I lived with a Frenchman, who had the command of thirty Europeans, in the service of a Rajah or Marratta prince, at Barauda, in the province of Guzurat. The Rajah of this province resides at *Puna* or Poney, a large city, situated in the interior parts of the country, and is one of the most powerful of those princes.

Agassan stands at the distance of five leagues from another considerable town, named Bassan, which having the advantages of a good road and excellent river, fits out ships for the purpose of trading along the coast of Arabia. The sea-coast is very strongly fortified, while the country from Trapore is extremely populous, and enlivened with frequent and beautiful gardens. Besides plenty of herbs and vegetables, the inhabitants cultivate the sugar-cane, cocoa, and fig-trees. And in the whole way from Bassan to Agassan, the traveller scarce meets with

with a single rood of waste or fallow-ground. The rich verdure, however, and vegetation of their gardens are, in a great degree, owing to the common use of wheel-wells, which are made to water the soil, by means of buffaloes; but in the more central districts, and even along the coast from Tropore, the soil is in general extremely dry during the six months of fair weather. In the rainy season, on the contrary, it is wholly under water; and then there springs up an amazing quantity of grass, which, as the ground is either too moist or too dry to give birth to a single shrub, gives the face of the country the appearance of one continued meadow. The most common tree, in the environs of Surat, is the wild date, as is a species of wild palm in the more inland country. The chief advantage the natives derive from these trees consists in their sap, which they are accustomed either to drink in its natural state, or to manufacture into a kind of brandy. The wood and leaves are likewise of use in the construction of their houses. Indian corn is the prevailing crop in the quarter
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of Surat, and rice in the parts which are situated more to the south. The natives discover skill as well as industry in the cultivation of their farms. As soon as the annual floods have withdrawn, the grass, which has in that interval grown up, having been collected in heaps, is burned, and the ashes are employed as manure for the purpose of enriching their rice fields. The crops of rice and corn are raised by very different methods. The Indian farmer, having sowed his rice in a place well prepared and manured for the purpose, at a certain period of its growth transplants it into a new field, where it remains till it comes to maturity, and is cut down.

The extreme scarcity of water, which prevails here constantly for the space of six months in the year, serves to exercise the humanity and beneficence of certain pious and well-disposed persons. Hence those deep wells, which have been dug and constructed at a great expence, with the convenience of stairs reaching to the edge of the water; while a fund is allotted for the purposes of affording them occasional repairs,

pairs, of maintaining a number of watermen, and of furnishing such utensils as are necessary for drawing water and giving drink to the cattle.

In other places it has been found expedient to construct large and capacious ponds, which serve to collect water during the rains, and to preserve it for public use in the course of the dry season. Such are the dimensions of many of those vast reservoirs, that the water is neither unwholesome nor unpalatable; and is in a particular manner the resource of the natives who live at a distance from rivers.

The most common animals in this country are tigers, monkeys, and wild dogs, which are smaller in size than those of America. Of the feathered tribes, I saw the turtle-dove, some peacocks, numbers of parroquets, one or two species of small birds, and crows in vast flocks, and so tame that they used to attack the dishes upon the table. The other native animals of eastern countries descend but seldom from the mountains, preferring, under the shelter of their

woods, a cooler and freer air than is to be found in the plain.

The houses in the country are but simple cottages, in some places constructed with bamboo, in others with the palm-tree, and thatched with leaves or hay. The wall consists of wattled work of osiers and bull-rushes plaistered over with mud. The town houses, however, are extremely different, many of which have a noble effect. In general they are only of two stories; but each floor consists, if I may use the expression, of three amphitheatrical gradations, upon the highest of which, and in the opposite corners, are two apartments, intended to contain the most valuable family effects. The front of the building is supported on the inside with a certain number of pillars, and open to the day; whilst the outer wall is surrounded by a kind of gallery, which embraces the other three sides of the house. The area of the first gradation is laid with fine tapestry, and here the family is accustomed to receive and entertain their friends; it supports likewise a large basin, which is filled with
water

water by means of a wheel-well, the machinery of which is erected in the first story. The buffalo employed to work the machine turns the pivot, which is over his head, in his progress round the circumference of the well. The floor is paved with a certain composition, consisting of a soft stone pounded and mixed with a species of plaister made of oil and the whites of eggs. This cement, when properly prepared, becoming extremely solid and compact, acquires the appearance of a smooth stone of a fine varnish, and has a more beautiful effect than that of our best inlaid floors. On the top of the building is a flat roof or terrace coated with the same cement, which they name *algamasse*.

The dress of the women is composed of a very long piece of painted callicoe, one half of which, after passing several times round the waist, is folded back and fastened behind; the other half is thrown over the head, and falling down before, covers the arms and bosom, and is attached in folds to the girdle. In this manner one simple garment embraces the whole body, and even

serves for a veil to the face. In the country, however, they frequently gather together what covers the head, and let it fall upon the shoulders, leaving the neck and bosom almost compleatly exposed, and on these occasions, as it consists of a very fine kind of cloth, it assumes the air of a sash; but when at other times they choose to fold up the lower part of the robe, passing the end of it between the legs, it acquires the appearance of drawers, which descend to the middle of the thigh.

In town the men are usually dressed in a long white robe, which has the appearance of a jacket sewed to a kind of petticoat; but in the country they wear two long broad pieces of cloth, the one round their loins, the other over their shoulders, or perhaps only a sort of band passed between their thighs.

Rings seem to be a peculiar object of female ambition in every rank and condition of life, and are used to adorn the toes as well as the fingers. A bracelet of glass tied round the wrist, and of silver round the ankle, are extremely common; and

and besides the ordinary ornaments of the ear, many of them wear a nose-jewel, or ring passed through the separation of the nostrils. On the forehead is sometimes a star punctured in the flesh; and the lower eye-lashes are often painted black, in order to enhance the brilliancy of the pupil.

The Gentoos seldom inter, but more frequently burn the bodies of their dead; a rite usually performed on the border of a river, over which they afterwards scatter the ashes of the deceased. A widow commonly mourns a year for the loss of her husband, and in this period devotes the first moments after she awakes in the morning to tears and lamentations.

There are still ladies, particularly in the higher casts, who insist upon their privilege of burning upon the funeral piles of their husbands; but on such occasions it is the business of the assistants to suffocate the unhappy victim, by pouring pails of oil over her face, before she has been attacked by the flames. This religious attachment of the wife to the remains of her husband is nevertheless greatly on the decline.

On the 6th of December I proceeded by Bassan to the island Salfet, which is separated from the mainland by a branch of the sea, in some places extremely narrow, and is only two leagues in breadth where I passed it. It is detached from the island of Bombay by another little arm of the sea, which the English deserters easily swim across in their way to the Marratta forts of Varsova and Bandora. Salfet is eight leagues in breadth; and being covered with the mango, and other fruit-trees, which bear abundance of little fragrant blossoms, is much more pleasant than the mainland; but its gardens are few, and the soil not fertile.

I dwelt nearly in the centre of the island, at a town named Pary, and only at a short distance from Malart. This last place is the residence of an Avaldor, deputy to the soubadar or governor of the province, who lives in a kind of fortress, called Tana, about five leagues distant. Pary is in the vicinity of a fountain and two reservoirs, garnished with magnificent trees, and is placed in a most agreeable and rural situation.

tion. Here I made acquaintance with several Bramins, from whom I received in many instances much kindness and civility.

The Marratta provinces are under the supreme authority of Puna, but are administered by governors, who delegate their power to commandants within their respective jurisdictions. It is the duty of the Avaldor or commandant to collect the taxes, and in general to execute the orders of the soubadar, by means, if necessary, of an armed force consisting of a body of seapoys.

Property in land is not transferable as in Europe, but remains vested exclusively in the sovereign, who farms it to the peasantry, and receives a rent in kind, which has continued fixed from time immemorial at a certain proportion of the crop. This rent paid to the state is extremely moderate; and in order to encourage the industry of the colomby, or farmer, who forms a cast by himself, he is allowed certain chiefs, whose business it is to protect him in all the rights of his order. Other public burdens are very inconsiderable, not exceeding the annual sum

of five livres a family. As a particular encouragement to gardening, whatever portion of ground the farmer chooses to employ in this manner he possesses rent-free for the space of ten years, at the expiration of which period he pays to the *circar*, that is government, a third part of the produce. The soubadar is a kind of farmer general, who becomes bound to the sovereign in a certain sum for all the taxes of the province, and then collects them from the peasantry in the best manner he can. The farmer, however, is in little danger of being oppressed, on account of the power and consequence of his chief, who is appointed by the state expressly for his protection. The public repairs of the province of every description, and the purveyance of the governor's household, are services performed by the people of whatever religion or sex; for which, however, they receive a small gratuity.

Towards the end of January 1770, after making a considerable stay on this island, having learned that a ship belonging to the French East India company, called

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The Indian, anchored at Surat, I was desirous to embrace this opportunity of writing to my friends in Europe. Departing, therefore, from Salfet, I arrived in five days at Danou, whence it is easy to have letters conveyed to the city of Surat; and as I returned by Bassa, I had a second opportunity of admiring the simple but civilized and well-regulated manners of the natives. In the genius of the inhabitants, however, there are certain shades of difference, chiefly arising from the variety of religious opinions tolerated and exercised in the country. The Portuguese, as I have already observed, are vain and indolent; the Mahometans, with all their simplicity, are haughty, and ever prone to conceive themselves of a condition superior to other men; the Persians, or *Guebres* as they are sometimes called, are an active and industrious people; while the Gentoos, and above all the Bramins, are of unaffected simple manners, gentle, regular, and temperate in the whole conduct of their lives. Although all public offices center in the cast of the Bramins, they are peculiarly affable and conde-

condescending; inſomuch that I am ſatisfied they are ſtrangers to a phraſe ſufficiently intelligible in the nations of Europe, I mean *inſolence of office*. The different chambers of adminiſtration, as well as the courts of juſtice, are open to the inſpection of the public; while thoſe who preſide over them are equally acceſſible to the pooreſt peaſant with men of the firſt diſtinction. Here the ſoubadar exerciſes all the functions of his office in perſon; and I have ſeen him, on different occaſions, with no other robe than a linen covering tied round his loins, ſeated with his legs acroſs on a carpet, writing on his knees, or liſtening with great attention and humanity to the various ſuits before him. It was difficult for me to aſſociate this aſtoniſhing ſimplicity and benignity of character with the authority and importance of a ſovereign; or to connect in my mind the notion of an extenſive population, a highly cultivated country, a numerous army, forts, garrifons, circumſtances all expreſſive of a large, civilized, and opulent kingdom, with the

the innocent and inoffensive administration of its rulers.

Upon my first arrival at Salfet, the deputy soubadar, after receiving me in the best manner, took occasion to observe, that as Europeans were men of a fiery and turbulent character, he would be glad to be informed who was to become surety for my good behaviour while I remained in the country. I answered, that in ordinary cases, the maxims of our police required no other pledge of a man's obedience to the laws, than his person and property. He replied, that a ferocity of mind, peculiar to Europeans, and wholly incompatible with the mild genius of the natives, had obliged him to dismiss some of them from the country; but that to have recourse to their persons or property was a process which must be attended with too much trouble and inconvenience. The fact was, that a few determined Europeans, in a late instance, had put a large body of sepoy to flight, and, elated by their success, proceeded to take possession of several villages. Europeans are apt to entertain the

false idea, that they never can do enough in support of their national character for bravery, and hence are sometimes betrayed into the most unwarrantable excesses;—while, strange as it may seem, were these ferocious Europeans, so superior to the Moors of India, to be placed in any province of the Ottoman empire, by some unaccountable fatality we should presently find them the inferiors of the same people, I mean the Moors of Turkey.

This gentle disposition of the natives of India is probably owing in a great degree to temperance, and a total abstinence from animal food. The common use of this diet, in the bulk of other nations in the world, has I believe exalted the natural tone of their passions; and I can account upon no other principle for the strong harsh features of Mussulmen and Christians, compared with the small trait, and placid aspect of the Gentoo. Whoever has not had an opportunity of making this comparison, may find it difficult to understand what is meant by this relative coarseness of feature; but in the part of India where I now reside it would be easy to illustrate it in many instances,
by

by only placing together two natives of the same province.

The manner of life led by a Bramin may, I have no doubt, contribute likewise to the same effect. His residence in the neighbourhood, but seldom within the walls, of a great town, is placed in the midst of extensive gardens; and this, by the bye, is the true reason why the sea-coast all the way from Trapore is bordered with garden-ground; and hence too the very populous state of that part of the country; whilst at Bassan, a large and well-fortified city, I met only with military men, whose families were in the country. Now this retired and half solitary life of the Bramin deprives him of none of the innocent pleasures of society; but it exempts him from a thousand disagreeable and painful incidents, unavoidable to those who live within the gates of a city. The perpetual verdure of his retreat; the presence of his trees and his flocks; an entire freedom from the irksome ceremony inseparable from great societies, whereby a man often finds himself hampered even in his own family; these,

these, in fine, and other circumstances, all tending to lead man back to his first and natural state, may account for that benign temper of mind, as well as for those peculiarities of feature, observable in the Bramin.

Their laws are the result of a truly meek and moral intellect, and I am told are excellently calculated to cherish and cultivate similar dispositions in the people. Professing myself, however, but little conversant in the Gentoo code, I shall mention only a very few of their political institutions:—Whoever refuses to pay a tax imposed by the authority of the public, is liable to be charged with a double rate, but is never on this account subjected to corporal punishment, that being reserved for the violations of man's natural rights: murder and assassination are punished with death; seduction in either sex with the forfeiture of liberty, and the loss of one eye; robbery with the amputation of one hand, and perpetual slavery;—these judicious laws render it very seldom necessary for the magistrate to exact penalties of a sanguinary nature. The principle

principle of the political and moral regulations of the Bramins is to allure man to his native innocence and simplicity, to engage him to conform his actions to the first principles of his nature, and especially to abstain from whatever may have a tendency to irritate or inflame his passions. This is the great object of the divine law; and should the wisdom of man try to accomplish more, the experiment will unavoidably fail. I am likewise of opinion that the classing men in different casts is an institution formed to produce the most pure and genuine manners.

Many of the observations I made in the island Samar I found not only applicable to this country, but even illustrated and confirmed by the lives of the Bramins, men whom, except in matters of religious opinion, I was in all respects ambitious to imitate. Like my neighbour Bramin, my residence was in the midst of a large and beautiful garden, in which my hours glided smoothly on in one quiet and uniform tenor. Rice, fruit, and vegetables, gathered and dressed with my own hands, a diet

to

to which my stomach had been long accustomed, administered to my daily subsistence. My travels had given occasion to an extreme heat of blood, an indisposition I was at pains to remove by drinking rice-broth, which, properly dressed, is equally palatable with the finest milk. Two pieces of cotton cloth, the one a covering to my loins, and the other thrown over my shoulders, composed my ordinary dress. I allowed my beard to grow in imitation of the highest cast, and like them generally walked abroad with my head uncovered and my feet bare. In situations of any ceremony I appeared in my full dress, which consisted in a long white robe girt round the waist in the manner of the Marrattas; and with a turban and sandals, in the Moorish fashion. My time was employed chiefly in reading, walking, and cultivating my garden. A few goats and some poultry, which I found means to procure in the neighbourhood, contributed to my amusement; and I occasionally made visits in the adjacent villages. Agreeably to the manners of the country, I passed the night
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on a mat of reeds, whose cool and temperate effect afforded me the most salutary and refreshing repose.

This course of life, which I pursued with much satisfaction for a considerable time, was so analogous to the manners of the Gentoo, and so different from those of an European, that it soon procured me the credit and reputation of a most sincere penitent. The Bramin, as well as the Christian, began to regard me with an eye of veneration. I was visited, invited to all entertainments, and every body seemed ambitious of my acquaintance. I received presents of the choicest fruits from the neighbouring gardens; and, in short, came to be esteemed a most devout man, who was employed in expiating his sins by the rigorous austerities of a new life. But, alas! my virtues were far from meriting the high encomiums they received; and I was in the painful and humiliating situation of a man who must hear himself praised for certain good or great qualities, which he is inwardly conscious he does not possess.

I had the misfortune to be seized with a disorder named *sernas*, pretty common in this country, which is accompanied with large pustules on the body and hands. These on the fingers occasioned me the loss of four of my nails. At the end of twenty days, after having tried various remedies in use among the people, finding myself still greatly indisposed, I set out for Surat, hoping to receive more benefit from the medical skill of the capital. The fatigue of the journey, change of air, and, above all, the advantage of sea-bathing, discharged my pimples; and I began to find myself considerably better.

Five months had now elapsed since I came to reside in the country, during which period I went frequently abroad, and made excursions in all directions, without meeting with the smallest danger. The civil reception I every where experienced from the inhabitants, I am inclined to impute partly to my complexion, which fatigue and the influence of hot climates had rendered similar to their own, and partly to my dress, which was entirely accommodated

dated to the taste of the natives. The only language in which I could make myself understood was that of the Portuguese, which, though somewhat in use in the country, is far from being generally spoken; hence, on various occasions, I was taken for a Hindoo. In all situations, however, I was equally the object of confidence and hospitality. It is evident, the crimes of theft and robbery must be extremely rare, since, in the course of so many months, a single instance of either did not come within the compass of my knowledge; and though I was on different occasions three or four days from home, when, according to the custom of the country, the door of my cottage was left open, I never had the slightest reason to suppose that a stranger had crossed the threshold in my absence.

In these countries, I have observed, where the people are nearly upon a footing in point of property, the private rights of individuals are least liable to be invaded; for, by this means, a certain description of evil propensities, which grow

out of arbitrary distinctions, and increase in violence with the unequal distribution of property, are evidently precluded.

I was at Pardy the day of the carnival of the Gentoos who, on this occasion run about the streets, dusted over in their faces and cloaths with powder of different colours. Dancing to every instrument of noise, and imparting to all who come in their way the same ridiculous appearance with themselves, seemed to be the chief objects of their amusement. Next day I lodged at Naufary, in the gardens of a rich Persian, who, in the true spirit of hospitality, has erected a magnificent tent in the midst of a beautiful parterre, for the reception and entertainment of strangers. On the ensuing day, being the 19th March, I arrived at Surat, and alighted at the French factory. I embraced the consul's obliging offer of accommodation in his family; and waited a whole month for the sailing of a Moorish vessel, which an eminent merchant of Surat was equipping for the trade of Bassora. By this means I had an opportunity

tunity of obtaining a more perfect knowledge of this harbour, by far the most considerable in the possession of the natives. The commerce of European nations in India was formerly confined to a few factories at this port; and I am of opinion, it would have been fortunate for both parties had there existed in convenient situations on the Indian coast, other such considerable cities as Surat. The power of the Indian princes, in these circumstances, would have operated with more effect, and might have checked that spirit of conquest in Europeans, which, partly owing to the calamities inseparable from war, but chiefly to the sad diminution it occasions in the industry of the people, must always prove disastrous to the proper views of a trading company. The commerce of Canton has been uniformly carried on nearly upon the same terms with all nations whatever; and still the Chinese trade continues to maintain its ground in a manner advantageous both to the native and foreigner, a fact which I consider as an il-

lustration and proof of the truth of my opinion.

Surat stands in a large and fertile plain, with few trees, particularly on the left side of the river, and commands a view of the opposite grounds. The streets are of considerable breadth; but awkwardly formed, miserably paved, and, from the various industry of a crowded population, extremely inconvenient. The houses are large and strong buildings, in good taste, and well suited to the climate; though with very little outwardly to recommend them. The public markets of every denomination are well supplied with all the necessaries and comforts of life. The incredible number of slaves and sepoy, it being competent to every individual to have as many armed men in his service as he can afford to pay; and the constant repair of coaches and palanquins, impress the mind of a stranger with a high idea of the affluence of the people. The cabriole, but in the Moorish taste, is as common at Surat as is that vehicle in the streets of London or Paris; and, as it is drawn by oxen trained to go
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at a gallop, is equally convenient and expeditious: the pole and straps of the carriage are of bamboo, and have all the elasticity of our main-braces. The gardens are many and beautiful. The harbour is greatly frequented; and the ships built in their dock-yards are of a strong and solid construction. The trade of Surat, still very extensive, has, however, been much impaired by certain impolitic regulations introduced by the nabob, at the instigation of the English,

This being the great mart for the immense produce of one of the richest and most extensive parts of India, the quantity and variety of merchandize displayed in the warehouses are astonishing to a stranger. Besides the European factories, there are here numbers of Moorish, Persian, and Gentoo merchants; and, in order that the reader may have an idea of a merchant of Surat, I shall just mention the proprietor of the ship on board of which I had taken a passage for Bassora. His trade, it is proper to observe, had decreased to less than one half of what it had been formerly; but

he was still owner of ten large armed vessels, which he lets out in freight to the English. From his slaves he obtains agents and supercargoes for his factories abroad, and sometimes captains and officers for the vessels he equips and employs on his own account. His ships, as well as his factory at Bassora, display his flag; and he possesses in sovereignty a considerable island in the Euphrates. His commercial operations extend over the whole Indian coast, from China to Bassora. In his family are at least a hundred slaves of some distinction, who have slaves under them. I saw him on a day of unusual ceremony, when he appeared mounted on an elephant, and, besides a long train of dependants on foot, was attended by a numerous company of his own relations on horseback, and in palanquins. Two hundred of his sepoy led the van, while a large collection of musical instruments, braying intolerable dissonance, closed the rear; a procession which, in my opinion, would have better suited the emperor of Java than a dealer in callicoes at Surat.

I attended

I attended the commemoration of Abraham's sacrifice, or the Courbanbeyran, a solemnity to which the extraordinary pomp of the Indian grandees in their attendance on the nabob to his mosque, the incredible number of troops, the bands of music, the splendour of equipages and robes, and the immense croud of spectators assembled from all quarters, gave peculiar grandeur and magnificence. His highness was escorted by five or six thousand sepoy, and a considerable train of artillery, whilst between him and his musti the English counsellors, with a body of the company's troops, took distinguished precedence.

Here it is sometimes difficult to say in which of these powers, the English, the Marrattas, or the nabob, the supreme authority is vested; hence, in the course of my travels, I have never met with such numbers of armed men in any other city in the world. The English are in possession of the castle and certain gates, the nabob is nominally master of the city, and the Marrattas, who claim a kind of tribute annually from the inhabitants, have two gates and a large body of troops; but, from this awkward collision

collision of divided authority, there frequently arises much public violence and disorder. I conclude these observations on Surat, the grandeur of which, though in a stile extremely different from all that I have ever seen of the same kind in Europe, contains, however, something peculiarly magnificent, and imposing on the imagination.

C H A P. III.

Voyage from Surat to Bassora, Mascate in Arabia Felix, Bender Aboucheir in Persia; my Abode at Bassora.

ON the 20th of April we set sail for Bassora, in company with an armed English vessel, which served us for a pilot and convoy to the mouth of the gulph. She was destined to scour the coasts of the *Sindys* and *Chamchas*, not of Marratta pirates, as is commonly supposed. The good government of the Marratta tribes, and particularly their unremitting industry to repress the progress of piracy in those seas, by means of forts and cruizers, to which even the Portuguese flag owes its protection, render it extremely improbable that the

the freebooters who molest the Malabar coast, and who are generally called Marratta pirates, actually belong to those states. It is possible, indeed, that they descend from the southern parts of the Marratta dominions; but in this case, unpowned and unencouraged by that government, they skulk under the flag of little disaffected princes, who are very frequent on those coasts.

Being to touch at Mascate, and as the S. W. winds were fast approaching, and the direction of the current bore towards the coast of Sindys or Diu, we steered westward, and made land on a low and sandy shore, S. W. of the Refulgat mountains. We then coasted northward, and dropped anchor at Mascate, after a passage of thirteen days. Besides a large and excellent road, there is here a very good harbour, in which we found four fathom and a half of water. The high mountains of the coast and adjacent islands, by which the harbour is formed, cover it from the winds, and protect it in all seasons from the inconvenience of a rolling sea. S. W. from the

the heights of cape Refulgat, and on that part of the coast where we went on shore, is another port; but it is only frequented by the Arabs, the Abyssinians, and the trade of the Red Sea. Mascate is without the streights of Ormus, and consequently in a most favourable situation for trade. Hence it serves as an emporium for the commerce of Indus, whose streights are liable to be frequently rough and tempestuous; as well as for that of the Persian gulph, whose navigation is much more tedious and uncertain than that of the Indian sea.

Our pilot, though an Indian moor, was a man of good capacity; he settled with great facility the ship's course, but by rules different from ours, which I cannot pretend to explain: he gave his orders with much composure and precision; and guided the vessel by charts, which he himself had drawn of the Chinese gulph of Bengal and Persia. Had the natural talents of this Moor been cultivated by the science of mathematics, and had he possessed in a higher degree the enterprize of a European navigator,

navigator, I am satisfied he would have made an excellent seaman.

I took the earliest opportunity of going ashore, and met with a native of Hispahan who acted as agent for French affairs in this city. The Arabian populace have generally been represented as a wicked and licentious race of men; a report which, as I went about in town and country, in an European dress, without meeting with the smallest disturbance, my own experience by no means warrants me to confirm. In this town, which, by the bye, is miserably built, I saw a number of fine gardens; besides trefoil, and as many vegetables as a scanty soil, lying among barren rocks, may be expected to produce, there are here dates, apricots, and fig-trees, both of India and Europe. They have roots and vegetables equal to the consumption of the inhabitants as well as strangers. This port is frequented by shipping from the different countries of India; but particularly by such as are employed in the coasting trade from Eleatif all the way to Ceylon. The quiet manners of the Arabians in this city,

city, are probably owing to their intercourse with strangers, to their being accustomed to mingle with people of all religions, as well as to the good policy of the Iman or sovereign, who is anxious to promote the interests of trade and navigation in every part of his dominions. Besides, it is still recollected that this country once belonged to the Portuguese, and that forcible means have occasionally been employed to controul the restless humour of the natives; and hence the reason, I presume, why Europeans experience a degree of consideration here, which they do not enjoy in any other part of Arabia. The Iman is too sensible to the advantages of their commerce, to discourage their entering his harbour; but he is also jealous of their conduct, and too cautious of his own security to permit them to settle in his town. He knows, that although Mascate is situated on the mainland of Arabia, it is, however, in a manner insulated from the continent by very high and inaccessible mountains, and therefore trembles at the thought of admitting an European colony within the

walls of a city, which has no communication with his other dominions, except by a narrow pass among steep and rugged rocks, where a handful of men might easily stop the progress of a whole army.

The Iman of this kingdom affects to be the only real descendant of Mahomet, and therefore wears a blue instead of the green turban, which is worn by the cheiks of Turkey. He is sovereign of an extensive country, and resides in his capital, situated behind lofty and arid mountains, at five days journey from Mascate. Passing the mountains of Mascate, the traveller descends into a vast plain covered with date trees, interspersed with herds of cattle and fruitful fields, and cultivated by a people of civil and obliging manners. Such is the information, at least, which I received from a French factor, who, in order to avoid the heat of Mascate, which the reflection of the mountains, and the scarcity of rain in the dry season, render almost uninhabitable, is used to pass the summer months in that country. Rain never falls oftener in this part of the world than four or perhaps five times in the year.

In

In those regions the bulk of the inhabitants live chiefly on dates and milk, converted into a very dry substance, with the appearance of little flint stones; which, however, being again dissolved, affords a kind of acid, but refreshing liquor. The environs of Mascate, which are extremely confined by their contiguity to these high naked mountains, produce nothing but a small quantity of vegetables. From the sea coast, however, they are well supplied in fish, while all other articles necessary for subsistence are imported either by sea from Sindys and Persia, or upon the backs of mules from the interior parts of the country.

I observed both at Batavia and Surat, that the Asiatic women, especially Mahometan, appear very seldom abroad. At Surat, the persons as well as faces of the sex are covered with a veil; but at Mascate these oriental manners are observed with such extreme rigour, that not even in a shop or public market is an Arabian female to be seen. During my abode in this city I did not observe an individual of the most amiable part of our species, three
negroes

negroe slaves excepted, and they were wrapped up in large linen cloaks.

Having spent several days at this port, one of the most commercial in Arabia Felix, we got a pilot for the Persian Gulph, and after weighing anchor stood for the Streights of Ormus: we came in view of them in the space of two days, but as the wind blew from the N. W. fresh and squally, in order to clear the isles of Ormus and Mamouth Salem we were obliged to keep tacking for several days.

The terror of a high rolling sea prevalent in the Streights of Ormus, has given rise to a very singular custom practised by the Indian mariners. On a certain day of the year they construct, as a present for and in order to appease the wrath of Mamouth Salem, a small vessel, which upon entering the Streights they launch into the waves, satisfied that by this symbolical shipwreck they elude the fury of that vengeance which was pointed against themselves. To this rite of superstition succeeds a mock naval engagement, in which the brave exertions of the natives to defend the entrance to

their seas against the invasions of the enemy, are meant to be represented ; when the former, after displaying many feats of heroic valour, are constantly victorious.

We soon discovered a cape on the coast of Persia, which forms a kind of elbow, and determines the entrance to the Straights. I had been told it was usual to sail immediately round it; but our pilot was of a different opinion, and chose to stand towards the other side, keeping at several leagues distance from the coast of Arabia. I cannot, however, give him much credit for his ability as a seaman on this occasion, for next day the wind shifted to the N. W. and blew fresh with violent squalls; we were now therefore in the season when the N. W. winds prevail in the Persian Gulph, and as they continue to blow during the summer months, the passage of the Straights was become extremely precarious. We entered the Sound, which continues all the way to Bassora; and having discovered the coast of Bender Abassy, a port much frequented in former times, we stood along the side of a little island situated S. W.

W. of *Camron* or *Kisnib*, between which two places lies a passage into the Streights. The wind favouring us a little, we coasted the island *Camron* on the side next the sea. As we advanced the course of the current, which issues from the mouth of the gulph, as well as the N. W. wind, which kept blowing all the way to Bassora, were against us. We sailed, therefore, at the distance of only five or six leagues from the coast of Persia, in order to keep as much as possible in the line of separation between the N. W. wind which blows towards the coast of Arabia, and is esteemed extremely unwholesome, and that stormy region which lies along the Persian shore. We had at times favourable intervals, and continuing the same course we left three islands towards the coast of Arabia, but kept constantly at the same distance from the side of Persia, being apprehensive of meeting with storms or calms under the adjacent mountains.

I lived on the best terms with our Moorish passengers, whose meek and peaceable dispositions harmonized with my own. They appeared somewhat fanatical

tical in matters of religion, as indeed are all Mussulmen of great towns, but I was careful to give them no offence in their exercises, for while they said prayers and read the *Coran* at my side, I made it my business never to be found between their prostrations and the prophet's grave at Mecca. Their complaisant behaviour was not confined to Mussulmen, but extended equally to Gentoos, Christians, and Jews, a liberality which softened in some degree the harsh opinion I had been used to entertain of all who had imbibed the haughty and imperious doctrines of Mahomet. The first principles of that law, though severe and intolerating as to manners, are in many respects just; but their system being upon the whole a transcript of the prejudices and narrow character of its founder, tends to inculcate on the minds of its votaries a superlative notion of high superiority over other men. The friendly and sociable behaviour, therefore, of these Moors, I would refer partly to the native character of the Asiatic, and partly to the best maxims and institutions of their religion.

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We had likewise twenty dervises, whose deportment was in every respect congenial to their profession, and engaged my sincere veneration. From their conversation I could discover in these men the soundest principles of morality, which their painful situation on this voyage gave them frequent occasion to exercise. One of their companions lay on his death-bed, a man, who after suffering extreme agony, which he bore with great constancy and resignation, shewed in the peculiarly mild and serene effect of his countenance at the moment of his dissolution, with how little regret he bade adieu to this frail and miserable body. For the edification of the company during our meals, the best informed among the dervises were regularly invited by the ship's officers to read and explain certain passages of their books; but these lectures I used to find of a very tiresome length. On such occasions I enjoyed the agreeable society of a Jew, a native of Aden, who was not inferior to any of our passengers in the meek and moral virtues of the Asiatic; and with whom I had much satisfaction in discus-

sing the grounds of our different religious opinions.

The ship's officers seemed to be of an inquisitive disposition, and hence, among many other questions, I was asked, why the French in general were so little addicted to the same simple manner of thinking and acting as myself; whence that extreme impatience of their native country, which hurried them to the ends of the earth, amassing money, and spending it to no manner of purpose; and what pleasure or amusement they could find in being the instruments of animosity and dissension in all those nations which had the misfortune of their visits? They expressed much regret that the Europeans had been so successful in seducing the natives of Asia to their interests and views, the pernicious effects of which they alledged were now felt, when it was too late to remedy them. I talked a great deal of the glory of the *Grande Monarque*, and the dignity as well as security of the state: but they could entertain no notion of glory, or even of duty, when separated from moral rectitude, and the principles of a simple and charitable mind.

mind. I will not pretend to say which opinion prevailed in point of argument; but it was evident, that though they seemed extremely candid and open to information, I had not the honour to bring them over to my side of the question.

The Asiatics in general consider Europeans as men of reasoning, rather than reasonable men; or in other words, as a race of ingenious fools; and in this opinion our whole ship's company seemed to concur. According to them, in order to form a right judgment of any thing, a man should assume the character of a judge, divesting himself of all bias and interest whatever with regard to the point in discussion. He must possess the faculty of a just and luminous understanding, with what they term an unimpaired elasticity of brain, requisites seldom to be found in a man of business, the bent of whose ideas is too much directed towards one object, and never, they contend, to be found in an European, whose prejudiced habits of life are wholly incompatible with freedom of reflection and sound judgment. The reasoning of these people

did not appear to me to be altogether in the wrong; but when I considered their indolence, and our weakness, probably the difference between us is only in degree; for it is impossible that human candour and impartiality should ever reach so high a standard, as that all the sentiments of even the best men shall be true, and exactly conformable to the nature of things.

Although these men were by no means adepts in the science of geometry, they affected to ascertain the seat of just thought by a very singular kind of mathematical illustration. This, they say, is to be found on the vertex of a very obtuse angle, formed by two lines, the extremities of which at the point of contact represent sense and reason. The other extremities of the lines, on account of the species of angle they contain, are almost opposite to each other, and denote folly in opposition to sense, and stupidity in opposition to reason;—now the moment a man recedes from the angular point where sense and reason are united, and where nature originally placed him, he begins to approximate the extreme, ei-
ther

ther of folly or stupidity. In their application of this problem, the natives of both countries deal uncandidly with each other; for while the Asiatic finds the European at the pinnacle of folly, the European is equally sure he discovers the Asiatic in the extreme point of stupidity. For my part, I am persuaded that neither the one nor the other is in a condition to maintain his balance on the angular point. And therefore to man, liable as he is to be surprized and agitated by all the violent passions of his nature, the station assigned him by the Indian philosopher must ever afford us a precarious support.—But I return to the sequel of my voyage.

We touched at Bender Abouchier, a sea port of Persia, where after executing the instructions of our employers, we were to receive a new pilot. The first pilot belonged to Mascate, and had engaged to conduct us for fifty rupees only to Abouchier; but besides, we were now to enter the channel of the Euphrates, the navigation of which this pilot did not pretend to understand, it was plain he was but a novice in the practical

practical part of his profession, for at the distance of twenty leagues from Abouchier the ship got entangled among rocks, which project from a certain cape far into the sea, whereby we were considerably detained. While we were struggling with our difficulties amidst these rocks at least five leagues from land, the wind, constantly in the N. W, sprung up fresh and squally, and we were obliged to drop an anchor in twenty fathoms water, two leagues from the shore. It having calmed, we again got under weigh, and at length doubled the cape, after which the coast begins to recede towards the N. E.; but we spent twelve days in recovering the advantage we had lost by the inexperience of our pilot. We now stood with the rocks of the cape on our right, and a small island with several adjacent sand-banks on the larboard side. These rocks are very ignorantly laid down on our charts, which indeed are in general extremely inaccurate respecting the navigation of this gulph. Six days after, as we passed a fort, formerly in possession of the Portuguese we began to enter the road of
Abouchier,

Abouchier, which is much exposed to the weather, but has an excellent bottom.

In the mouth of the port lay a vessel belonging to Great Britain, which is the only European nation seen here in the pursuits of trade. The entrance to the harbour being formed by banks of sand, which extend a great way into the gulph, is extremely difficult of access; besides, the road is at too great a distance from land, and the coast is excessively low towards the edge of the sea.

From this plentiful country, which is regarded as the granary of Bassora, we received an excellent supply of provisions. The soil immediately about Bassora, as well as the adjacent country, being miserably dry and barren, its inhabitants are indebted for the necessaries of life to Bender Abouchier, whose environs are remarkably fertile and pleasant.

Having taken on board a pilot for the further prosecution of our voyage, in consideration of whose trouble and the use of a sounding boat we were to pay thirty rupees, we again put to sea with a favourable

able wind, and stood for the mouth of the Euphrates. We had sailed little more than three leagues and a half, for we had not yet doubled the island of Careith, when the wind returning to the N. W. blew fresh, and excessively hot. We tacked, but without gaining the smallest advantage; and the wind continuing to blow with the same force, seconded by the current; and our water, of which we had laid in none at Abouchier, beginning to fail; we came to anchor at Careith. The sovereignty of this island, I find, belongs to a Persian chief, who pays tribute to the prince of Bender Abouchier. This prince likewise receives tribute from the little island of Barheim, famous for its pearl-fisheries. The empire of Persia, like that of the Mogul, is broken into small principalities, which are held and acknowledged by their respective lords as fiefs under the prince of Hispahan.

The isle of Careith, which once belonged to the Dutch, and which the English in a later period endeavoured to become masters of, is at present inhabited by Persians, Curds,
and

and Arabs, who all agree in one point, viz. a most rooted antipathy to Europeans. The Careith vessels, which infest the Persian Gulph are like our gallies; and though they are scarce considered in the light of pirates, every European trader ought to be well armed and in condition to face them. Presuming at first sight that we belonged to some European port, they gave chase, and stopped our ship's boat; but upon discovering we were Indian it was released, and we were permitted to prosecute our voyage.

The inhabitants of Abouchier itself are far from being in the interest of Europeans, and hence the bottom of the gulph from Barheim to Abouchier is frequented by a number of small vessels, a sort of semi-pirates, against which such ships from Europe as have business in these seas would do well to be on their guard. Though we had been provided in a pilot for the Euphrates at Abouchier, we were obliged to hire another at Careith; and as a part of his salary is a perquisite to government, it was idle to insist upon the inutility
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of two pilots for the same voyage. Having therefore, according to Asiatic custom, made him a present over and above his wages, and received another in return, we again set sail. As this coast lies extremely low, and is bordered all along with flooded grounds, and having a most unskilful pilot, it was with great difficulty, and by constantly heaving the lead, that we at last reached the mouth of the river. At the distance of eight leagues from the Euphrates, our pilots, I observed, became anxious about what they called the entrance to the old bed of the river, which is situated on the Curd coast. We passed over various banks and gutters, along which the river discharges itself into the gulph, and were twice a-ground, notwithstanding the attention of our pilots, before we could reach the coast of Arabia. We sent the boat and some of our hands on shore, in order to discover if they could the date-tree; for as it is not produced on the confines of the other passages, it is by this means they are enabled to ascertain the principal canal of the river. We were soon presented with a date branch, which

encouraged our pilots, and they entered boldly into the channel. As this passage runs in a line parallel to the shore, as soon as the vessel gets sight of land, which, however, is extremely low, she is known to be clear of all those banks that incommode the navigation of the Euphrates. Besides the inconvenience of a very rapid current, there is but twenty feet water at flood tide in the deepest of those channels, which run between the sand-banks formed in the bed of the river. It is necessary in those narrow canals to be particularly careful not to run a-ground; for, being exposed in this situation to the whole force of the current, the vessel would be in danger of going to pieces. When the pilot is apprehensive, therefore, of such an accident, he endeavours to lay the ship in a cavity of the bank; as the force of the current has been already broken in its descent, she may remain in tolerable safety.

The Curd coast being formed entirely of sunk grounds, I am inclined to believe that the other passages up the Euphrates, mentioned by some navigators, are extremely

tremely narrow; at least, I can say that in sailing up this river I did not find, and I have not heard that there is any other very considerable canal.

The dry and sandy coast of Arabia is the certain mark of the branch we pursued; but we had steered along this coast a considerable time, when we arrived at the extremity of the river's opposite bank, which is on the Curd side, greenish, and ought to be in view before the pilot attempts to enter into the middle of the channel. The vessel no sooner gets between the banks of the Euphrates, than the depth of water is found to be considerably increased. As Bassora is at the distance of forty leagues from the sea, ships mount with the tide, and drop anchor at Jusan in any place they please, unmolested by the current. At Jusan the bottom is good, and of a greenish clay, but of so tenacious a quality, that it is often difficult to weigh anchor: all the way for about twenty-five leagues from the mouth of the river, it is tolerably neat and clean, but there it begins to be incommo-

ed by sand-banks, which render this navigation very difficult.

The Euphrates detaches, on the side of Arabia, a small canal navigable for boats of fifty tons, along which are villages that trade with Bassora, and Elcatif, a town of Arabia, situated in the line of the canal. We continued our course along the coast of Arabia; but found it necessary to proceed with the greatest circumspection, particularly where the shore is low, as it is sometimes without date-trees, and covered with water at high sea.

We passed a mosque of dervises on the Curd coast, and afterwards the ruins of some old fortifications, to which Solimancha, a famous Curd chieftain, made fast on each side of the river chains and a bridge of boats, when he intercepted the navigation of the Euphrates. About six leagues from Bassora, we passed to the left of the little island of Cheliby, and afterwards discovered, on the coast of Arabia, the mouth of a small river, on the banks of which stands an inconsiderable mosque. Here, at a third of the river's breadth from the Arabian coast,

the Bassora shipping come to anchor. On the border of this river, and only a quarter of a league within the extremities of its banks, stands the city of Bassora, whose gardens extend to the very edge of the Euphrates.

Here we found three armed ships belonging to Great Britain, which were destined for the protection of the English at Bassora, Aboucheir, and Mascate, as well as to defend their trade from the depredations of the natives in the navigation of the gulph. The English possess the greatest part of the Bassora trade; but as the Arabs and Curds, who compose the bulk of the inhabitants, are very little civilized, and as the Turks, from their remote situation from Europe, might be tempted to expel strangers, with a view to a monopoly of this trade, the English have had the address, under various pretexts, to get five hundred national troops stationed on shore. Besides, as their ships lie at anchor within less than a gun-shot of the town, they are in condition to over-awe the inhabitants upon any emergency that may render their interference

interference expedient. The Arabian populace, are generally considered, as has been already observed, spiteful and vindictive to strangers, particularly Europeans; I have seen, however, Indian sailors in the service of the English give law to the natives of Bassora, by a severe application of the oar. This behaviour would have been very differently received from the retainers of any other nation whatever; but it is a common observation, that the arrogance of a powerful master often descends to his servant; hence, though naturally tame and unwarlike in his own character, he will affect a superiority over those who, on ordinary occasions, are much braver than himself. In the exercise of a most extensive commerce, the English have discovered the good policy of appearing open and liberal in their transactions with strangers; and therefore, though their conduct, in other respects, often gives umbrage, they are esteemed as merchants.

Bassora is a large and populous city; but the town-walls, as well as private houses, which are poor habitations, are built en-

tirely of earth. The houses are either altogether without windows, or have them of a very small size, in order to exclude the burning winds of the desert, which commences under the walls of the town. The banks of the Euphrates supply the inhabitants with fruit and vegetables, while they receive from Bender Aboucheir all the other necessaries of life. The bulk of the people, like the rest of the natives in this quarter of Arabia, subsist almost entirely on dates and a kind of sour milk. The customs of the East, respecting the sex, obtain here in all their strictness; insomuch that, from the condition of children to that of full-grown women, they are equally invisible to the eye of a stranger as if they were entirely extinct.

Bassora holds, under the Grand Signior, of the Basha of Bagdad, who, however, possesses but a very limited authority, and finds it expedient to exercise much discretion in his conduct towards both the Curds and Arabians. There are here several Jewish and Arabian merchants, who trade with Aboucheir, Mascate, Barheim, and Elcatif, especially

especially with the isle of Barheim, which supplies the Elcatif merchants, as well as those of the towns on the canal above-mentioned, with beautiful pearls.

In the regions of the desert immediately contiguous to this city are cheiks or Arabian chieftains, who entertain a violent aversion to the Mahometans, and who adore one God, without regard to mystery, or any systematic form of worship whatever. The other inhabitants in those parts, particularly on the confines of the desert, are rigid followers of the prophet; but I am told, in the more central regions there are several ignorant tribes, half Jews and half Christians, who adhere to no defined class of religious opinions in the world.

Having quitted the ship before she arrived at her station, I got on shore the 25th June 1770, and was well received by the French consul, who politely made me a tender of his services. Learning that fifteen days before a very rich and numerous caravan set out for Aleppo, I saw with much regret that our tedious passage from

Surat had deprived me of an excellent opportunity of crossing the desert; and was extremely apprehensive that I might be obliged to wait six months at Bassora for the departure of another. The merchants of this place carry on a considerable traffic, by means of large boats decked with leather, deep in the hull, and built of the date-tree, (which is the only thing like timber in this country) with all that part of Asia under the dominion of the Porte which communicates with the Tygris and Euphrates.

The industry of the people is observable in a species of curious little boats, which they equip for the navigation of the river. They are of an oval form, made of osiers interwoven in the manner of a basket, and coated with mud and tar. They are very properly named *couffes*, and move by means of a kind of oar or scull, presenting a mode of navigation which I had scarce met with before.

My fears of being long detained at this stage of my travels were of short continuance; for, agreeably to information I had received

received at Surat, I was told the day after my arrival, that a caravan of Bedouins, or Arabian shepherds, on their way to Aleppo with young camels, were encamped two day's journey from Bassora. Upon the caravan's halting in the neighbourhood, their chief had sent to make enquiry in the city whether there were any passengers who desired to take the advantage of his protection over the desert. Some Arabians in the vicinity embraced this opportunity of going to Aleppo, from one of whom the French consul was so obliging as to hire me a dromedary, and to agree with him for the carriage of my water and effects, at the same time stipulating with another for his services as a cook. The Moorish vessel not being come into port, I made all possible haste to fetch my things from on board, and to lay in such provisions as were necessary for the journey. I dressed myself in a Turkish habit, and, having made my best acknowledgments to my friend the consul for all his civilities, I took my leave and departed.

C H A P. IV.

*A Journey from Bassora to Damascus, over
the Deserts of Arabia,*

I Had been three days, at Bassora, when, on the 28th of June, I set out to join the caravan of Bedouin shepherds. In the evening we put up at a built* village, where I met with the Arabian with whom the consul had made for me an agreement, and from whom I received a written obligation for my safe conduct to Aleppo. He took me under his care with every mark of hospitality, and my entertainment began to favour rather more of the shepherd than town life. Next day the brother of my Arabian friend having acquainted me that every thing was ready for our departure, I mounted a camel, for the first time in my life, in company with eight Arabs. We began our march, and

* In contradistinction to the moveable habitations of the desert.

came up in the evening with our caravan, near a Bedouin camp, consisting of Arabs who sojourn in these parts. Our caravan amounted to a hundred and fifty men, and fifteen hundred young camels. The desert seemed entirely covered with herds and flocks of various denominations, belonging to the Bedouins of the neighbouring camp. The camels wander over the desert during the day in search of food, but are accustomed to join the camp in the evening, each repairing to his master's tent, before which he squats down until morning. From their milk and fleeces the Arab derives all the simple necessaries of life, food, cloathing, and lodging.

The day following we began to set forward on our journey, when the great extent of ground covered by the caravan afforded a very beautiful and entertaining prospect. On the second day of our march we passed the ruins of an old castle in the vicinity of a well, out of which we filled our bottles; and in two days more we came to other wells, and overtook a couple of Arabs mounted on asses.

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After travelling four days more, we discovered an Arabian encampment; and here, in order to prevent my being distinguished from my companions, I put on an *abe* or robe, with a handkerchief floating on my head, in the style of the desert; for hitherto I had been clad in the Turkish fashion, which is different from that of the Arabs, particularly the Bedouins. The *abe* consists of woollen stuff, and composes the dress of both sexes. Next the skin is generally worn a white one of a fine quality, over which are two others of a larger size; and while the uppermost remains loose and flowing, the second is fastened about the waist with a girdle. The latter is commonly striped black and white; but the former is for the greatest part entirely black. This robe is of a very simple form, and, in order that the reader may have a distinct idea of it, he has only to conceive a sack as wide as it is long, which, being slit lengthways for the convenience of putting it on, and passing it over the head, with two holes, one in each corner, to receive the arms, will be an exact model of the Arabian

Arabian *abe*. This is all the variety of dress that enters into the wardrobe of the Arab; his person, however, is completely covered, and his *abe* being of so close a texture as to be impenetrable to water, is an excellent defence against the rain; and, as it is large enough to give free access to the air, and dense enough to repel the first blush of the sun's rays, it is equally useful against the burning heat of the desert. No persons wear either breeches or drawers, as is customary in towns. On the head of the male is an ample sized handkerchief of silk and cotton, attached by a large piece of cotton cloth, which, after passing twice round the head, falls down upon the shoulders, covering them by its breadth. The ends of the handkerchief having been doubled down on the mouth and nose, are returned under the fillet which binds it to the head, and in this manner he endeavours to defend the chest and lungs against the dangerous influence of a most formidably dry and parching wind. The true Bedouin Arab never shaves either his head or beard; and his hair, disposed

into ten or twelve tresses, floats carelessly on his shoulders. The head-dress of the women is almost the same; and indeed one perceives very little difference between the dress of the two sexes, except in the colour of the handkerchief, and the jewels employed to adorn the head of the female. The *abe* of the women serves for a complete veil to the face, there being only such a small aperture for the eyes, as is necessary for use; but in many parts of these deserts the Arabs of both sexes go entirely naked.

The Bedouins, with a degree of prudence not always equally visible in their conduct, as will afterwards appear, leaving their camels destined for the Aleppo market considerably behind us, proceeded a quarter of a mile from the Arabian camp. One of our men now ran before, to request the friendship of the tribe, a request which is complied with almost of course as soon as a stranger has arrived within the lines of their encampment. It is granted, however, according to custom, under all the formalities of war; and therefore

therefore a party of their warriors rushing instantly from the camp, ran full speed towards ours. The Bedouins dismounted from their dromedaries, and proceeded with equal celerity to meet them, when mingling with much apparent rage, each holding his lance pointed against the breast of his opponent, they exhibited a mock fight, accompanied with loud shouts on both sides. We were soon introduced to the camp, when peace and good order were immediately restored. My companions were desirous to have some traffic in camels, and we sojourned within their lines two days and a half.

One day I went on a visit to the Bedouin camp entirely alone, for my conductor, either really or affecting to be afraid of some disagreeable adventure, declined his attendance. About the distance of forty paces from their tents I was accosted by a single Arab, who desired to know my business. Having made him understand that I was a stranger in the desert, and that curiosity alone had led me this way, he saluted me with much civility, and conducting

ing me to his tent, as a mark of his hospitality placed me in the uppermost seat: he was by profession a smith, and had a little furnace, which he heated with charcoal obtained from the roots of brambles gathered in the desert; he had contrived to piece four skins in the form of a large bladder, which receiving a constant pressure from two of his children, served in place of a bellows. This, like all the other tents in the camp, was much longer than broad, with a partition in the middle: the first apartment belonged to the master of the family, while the second was occupied by his wife and other females, who were employed in dressing wool. I made it my business to examine their wells, which I found to be nothing more than large holes dug in the earth, without any lining whatever, and in which the water stood at the depth of six feet from the surface. One of the most beautiful mares I had ever seen was standing at the door of a neighbouring tent, which I likewise took the liberty to enter. Here I was extremely well received by a good old Arab, who was engaged

engaged in making bottles and troughs of goat-skins; every creature I met, even to the mare and her foal, came to smell me. I proceeded to make the tour of another circle of tents, and found them all open to leeward, but shut against the burning wind of the desert, which prevails six months in the same quarter. It seemed to be the chief employment of this little commonwealth to dress goats hair, and the wool of their sheep and camels. One circumstance which surprized me not a little, was the incurious and indifferent air of the people, who, though they treated me with civility, yet never once stirred from their seats at my approach. Their tents being open length-ways, I had an opportunity of observing that an Arab's family is remarkably populous. This listless inattention, especially in children, always eager to examine whatever has the appearance of novelty, appeared to me to be extremely singular; and the more so that strangers are but seldom seen in this part of Arabia, it being near the centre of the desert.

The whole property of an Arab consists

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in his herds and flocks; his horses, but more especially his mares, which he considers as much more valuable, are of great use to him in his excursions, and particularly in the pursuits of war: he is eminently distinguished as a horseman, and much more skilful in the management of that animal than the native of any other country. The Arabian horse, which feeds only once a day, and even then makes but a scanty meal, is at the same time the fleetest and most abstemious animal in the world.

The camel is perhaps of no less consequence to his wandering master; he serves to transport his family and property from one part of the desert to another, and is, besides, an article of traffic for grain and other necessities of life. When, in consequence of the extreme drought, his grass begins to fail, or his well to be dried up, the Arab decamps, and goes in quest of water and pasture in less inhospitable regions. The whole desert is covered with a fine sand mixed with gravel, which produces only a few brambles about a foot
and

and a half high, and a kind of grass with a single stalk, but which is never found incorporated in the manner of our green turf.

During the summer months there rages in the plains of Arabia a N. W. wind, violently heated by the reflection of the sand; and in winter the scorching heat of the S. E. is perhaps still more unsupportable. In this season the rays of the sun are so powerful, that the human skin becomes crisped, and the pores so constricted as to stop the ordinary course of perspiration. Hence the Arabian has been taught to interpose a very dense medium between his body and the solar rays, against which an European winter dress of the most substantial fabric would oppose but a slender defence: he doubles down a thick handkerchief tied round the forehead, over his mouth and nose, in order to prevent that moisture which is necessary to the chest and lungs from being entirely exhausted; he is obliged, however, to leave his eyes wholly unprotected, which suffer the most acute pain from the heat and violent

98 TRAVELS ROUND THE WORLD,
reflection of the sand, and which consequently become in an early period of life greatly weakened and impaired.

As the general aspect of the desert is that of a vast plain terminated on all sides by the horizon, in vain does the roving eye of the traveller seek to rest on some intervening object; and hence, after flitting over a dismal waste of grey sand and scorched brambles, it returns at last, languid and fatigued, to enjoy a little relaxation in the variety of herds and other Arabian property with which he is surrounded. A deep and mournful silence reigns over the dreary landscape; no beast, no bird, no species of insect, is seen to diversify the sad uniformity of the scene. In the whole extent of Arabia Deserta I saw only four rabbits, five or six rats, three large, and seven or eight small birds; besides, the last were in the vicinity of an inhabited country, whilst the former were natives of a more earthy soil than is easily to be met with in those regions.

This species of rat is remarkably handsome, and of a breed very different from
any

any I had before met with: his eyes are large and sprightly; the whiskers, snout, and brow, as well as the belly, paws, and end of the tail, are white, whilst the other parts of the body are covered with a long neat fur of a yellow colour: the tail is rather short, thick, yellow, and pointed with white. Some of them were killed, and, after being roasted, eaten by the Arabs, who are accustomed to throw their sticks with surprising dexterity against whatever bird or quadrupede happens to come in their way.

The small quantity of water found in this vast desert is extremely salt and bitter; but the Arab is trained to the hardships, and attached to the freedom of his native plains. Inured to fatigue, and careless of the conveniencies of a wealthier situation, he looks down on the effeminate pleasures of more temperate climates with scorn and contempt. Brave, proud, hospitable, and enterprising, he is true to all his engagements; being constantly exposed, however, to the inroads of warlike tribes, he is prone to suspicion, and hence receives all strangers whatever with arms in his

hands. The individuals of the same tribe, even of the lowest condition, being regarded by the rest of the clan in the light of brothers, any injury done to one is received and resented as an insult offered to the whole. They are extremely cautious of engaging in an affair from which blood may be expected to ensue; but are proportionally forward to action, in contempt of every danger, when they have a cause to avenge.

The Arab is unfortunate enough to imagine he has the same right to interfere with the property of another, which he, in exercising the offices of hospitality with regard to his own, resigns to a stranger, and in this sense may be said to be a robber; but in no case can he be charged nationally with the character of an assassin. From the combination of these and such virtues and prejudices seem to result the strength and union of the Arabian tribes; and were their manners a little more humanized by the influence of Christian morality, I know no race of men whatever whose character would bid fairer for happiness,

pinefs, or be lefs liable to corruption. The extreme barrennefs of their deferts, which difcourages the ambition, and defends them againft the yoke, of a conqueror, the certainty of fubfiftence, and the entire exclusion of luxury, conftitute their great charter to independance, and thofe undepraved and fimple manners, by which they have always been diftinguifhed.

His ftrong attachment to freedom makes an Arab cautious of acknowledging any authority in his chief, which he cannot difcover to be expedient for the good of the community; but at the fame time, being frequently at war with his neighbours, he is fenfible that there muft be one man, in whole difcretion on fuch occafions the national will ought to center, in order that the tribe may take the field in a body, and act with proper effect againft the enemy. The bulk of Arabian tribes bear the name of the primitive ftock whence they are refpectively defcended, and have no other appellation than that of his children; hence the Arabs by whom I was accom-

panied were called Ben Halet, or the children of Halet.

They run with extraordinary swiftness, and are singularly dexterous in the management of the lance, have large bones, a deep brown complexion, persons of an ordinary stature, but lean, muscular, active, and vigorous. The Bedouins suffer their hair and beards to grow; and, indeed, among the Arabian tribes in general, the beard is remarkably full and bushy. The Arab has a large ardent black eye, a long face, features high and regular, and, as the result of the whole, a physiognomy particularly stern and severe. This expression, meeting with our pre-conceived notion of his character, gives him an air of great ferocity; upon a little acquaintance, however, his formidable aspect settles into something truly noble and manly.

The tribes which frequent the middle of the desert have locks somewhat crisped, extremely fine, and approaching the woolly hair of the negro: my own, during the short period of my travels in those regions, became

became more dry and delicate than usual, and receiving little nourishment from a checked perspiration, shewed a disposition to assume the same frizzled and woolly appearance : an entire failure of moisture, and the excessive heat of climate, by which it was occasioned, seemed to be the principal causes of those symptoms ; my blood was become extremely dry, and my complexion differed little at last from that of a Hindoo or Arab. It is not my intention, however, to offer any theory relative to the strong influence climate may be supposed to have on the external appearance of the human frame.

Having considered the Arab with much attention in his manners and principles of action, I cannot agree in the common opinion which makes a propensity to robbery a natural ingredient in his character. I had the strongest evidence, in various situations, of the honesty and fidelity of my fellow-travellers : I saw them living as a little commonwealth on the most friendly and sociable terms ; nor, indeed, have I ever heard that an Arab would be

guilty of theft or robbery against those of his own tribe; his appetite for plunder is exerted, in concert with his clan, against entire strangers, and always within the boundaries of the deserts; in no shape whatever will an Arab invade the property of another man in a town or cultivated country; and hence robbery in him is plainly derived from a prejudice of education, a prejudice in all respects similar to that of the ancient Romans, who regarded every tribe and race of men not in their alliance, as enemies to the republic.

The Arab pays a scrupulous regard to all his engagements with strangers; and therefore the traveller, upon making him a certain gratification, in consideration of being suffered to pass unmolested, or upon receiving the protection of any individual Arab, who in this case, from their fraternal union, is conceived to represent the tribe, enjoys an entire exemption from the ordinary effects of Arabian prejudices to strangers. In such circumstances a foreigner may cross the deserts with as little apprehen-

apprehension of injustice from the natives, as he ever entertained in travelling a high road in his native country.

That the Arab's right to his deserts is of a less perfect kind than that of other nations to the countries they respectively inhabit, is an argument that will hardly be maintained; since, if long and uninterrupted possession, according to the legal maxims of every civilized people, founds the requisites of dominion, it is evident his claim to the deserts is much less liable to exception than that of any prince whatever to the domains of his crown. But is there a sovereign or independent state in the world which does not vindicate an exclusive right to all the uses of its soil?—or is this a rule of jurisprudence, in which the Arab alone is excepted?—a prince destitute of authority even on his own estate, and who must patiently give way to strangers passing at discretion over his grounds? To this right of absolute dominion, however, he has never rigidly adhered; all he requires is a certain tribute or custom, proportioned to the quantity of goods or merchandize
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meant to be transported over the deserts; a custom, besides, which each individual in the tribe, as representing the community, has authority to exact or dispense with as he may see cause.

This title, vested in every member of the clan, is of general notoriety; and therefore intelligent travellers take care to have an Arab in their company, for a pledge of peace and security against the molestation of his tribe.

Such is the political constitution of the desert, and whoever conducts himself in conformity to it has nothing to dread from the depredations of the natives; but if men, acting from ignorance, or in contempt of Arabian manners, shall expose themselves to be pillaged, they have no right to represent the Arabs as a people, without distinction or enquiry, in the odious colours of robbers and banditti.

The peculiar circumstances of this country must, no doubt, often render it painful to the bodily feeling of the native; but his hardships are considerably counterbalanced by the sweets of independence, and that brotherly confidence and affection

which unite him to his tribe in all its interests and pursuits.

I must own I never felt so sensibly as here, and in the wilds of America, the charms of that invaluable liberty which is the gift of the Creator, but which in great cities and highly civilized countries is almost extinguished by the habits of luxury, and the miserable restraints of idle and artificial distinctions. A rude mantle, which he carries constantly about with him, serves to defend the Arab and his family against the oppressive heat of the sun, as well as the inconveniencies of the rain; his robe, larger in size, but in the style of that of St. John the Baptist, woven with his own hands, which never felt the edge of the scissars, and which he consequently owes to his own industry alone, is all the cloathing he requires. If he looks around him, the soil, as far as he can see, is his own, while at the same time he affects neither landmark nor inclosure, but shares with his Arabian kindred the pasture of his flocks. He goes wherever he chooses, and nothing impedes his steps; but had he been born
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in a polished country, every joint of his body would have been cramped and embarrassed with ligaments of twenty different kinds, the acquisition of which would have cost him much pain and anxiety, while the enjoyment of them could only flatter a mind of the weakest vanity. In fine, he would have found it difficult to turn himself to the right hand or to the left, without infringing on some custom or punctilio, equally inconsistent, perhaps, with the maxims of good sense and the natural order of things.

That freedom and equality of condition enjoyed by the natives, notwithstanding the dismal aspect of their deserts, created in my mind certain emotions of instinctive pleasure; an admonition which I consider as the voice of nature, and whence I am inclined to infer the real value and importance of those advantages. The circumstances of the Arab by no means preclude him from the enjoyment of pleasure; besides an habitual and animating sense of his independance, he drinks the milk of his

his cattle, and regales himself with many palatable dishes to which we are strangers: he runs and dances with great vivacity, and practises many other manly and useful exercises. His dances are sometimes gay and exhilarating, but he is more particularly addicted to such as are warlike, and have a tendency to train him for the day of battle; in these the Arab goes through various evolutions, his lance in his hand, with the most dextrous agility, dances equally in use among the Bissayan and Javanese Indians, with this difference only, that the latter are armed with the buckler as well as the lance. The dances more peculiar to the women are of two kinds, the one sprightly and gay, the other impassioned and voluptuous, the object of which is to excite certain ideas in a manner extremely expressive. As in these it is the principal requisite that the ruling sentiment be strongly marked in the eye, and the expression of the features be in harmony with the motions and attitudes of the body, it is necessary to the dancer's performing with approbation, that her imagination

nation be highly inflamed. Of this species of dance, the Spanish fandango, and the calenda of America, afford a faint representation; and it is probable the Spaniards, as well as the negroes of Guinea and Angola, borrowed it from the Arabians.

Their wool, the staple commodity of the deserts, serves as the materials of cloth and tapestry, which for execution would by no means disgrace the dexterity of an European manufacturer. Of their goat-skins they make bottles and troughs for giving water to their cattle. Their flocks, which, on account of their rapid increase, would soon become a burthen to their owners, they are used to barter in civilized countries for articles of dress, corn, dates, and whatever else their necessities require. Such of the Arabian tribes as border on the Euphrates and improveable lands, cultivate a small portion of ground; but as soon as the seed-time is over they betake themselves to the wandering pursuits of the desert, and only return in autumn, in order to reap the benefit of the harvest.

A tribe of Arabs on their march across
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the desert is a very extraordinary object. On this occasion a vast extent of plain presents itself to the eye, covered with herds and flocks, preceded by a troop of camels laden with tents, baggage, and poultry, animals which, at the first signal for their departure, instantly take wing and perch on the back of the dromedary. Behind these is another set of camels, charged with all the lame and infirm animals, which, by their various and discordant cries, give sufficient notice of the pain and hardships of their confinement. Upon a third set are groupes of women and children, whose painful screams mix in strange confusion with the bleating and bellowing of numberless animals, of all humours, ages, and species. It is difficult to conceive a more irksome situation than that of the Arab's wife, in the midst of her children, weeping, fighting, and scrambling all around her. Such of the women as are exempt from the incumbrances of infants, employ themselves on their camels in spinning, or grinding corn with hand-mills. High above this singular mass of tumult

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and disorder appears a wood of lances, at least eight or ten feet in length, while the ear begins to be stunned with the hoarse voice of the Arab, chiding, expostulating, or commanding silence in his family, but whose chief care is to form a strong rampart for the defence of the little commonwealth on its march.

It was the intention of the Bedouins to have pursued their route through the middle of the desert, which, by drawing us to a distance from the Arabian encampments, seemed to promise security against all manner of disturbance from the natives. But it being represented by the Arabs of this camp, that, among other inconveniencies resulting from this step, we should not find a drop of water, either for ourselves or camels, we determined to direct our course towards the banks of the Euphrates. Next day, therefore, we proceeded to lay in a stock of water at the wells of the adjacent camp; and on this occasion I had a second opportunity of observing the phlegmatic inattention of the Arab. If at any time they quitted their tents, it was not in order
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to observe the appearance of strangers, but to milk their cattle, which by the bye is the business of the women, or in the management of other domestic concerns. We filled our bottles with the same tranquillity as if we had been in the heart of the desert; and I particularly remarked, that although I was the single individual, at this time, who was mounted on a camel, and was pointed out to their attention by some peculiarities of dress, I could only attract the notice of two or three little children. Some of the tribe were at the well, employed like ourselves in filling their bottles, some in conducting their flocks to pasture in the vicinity, and some, after having milked their goats, called the family to breakfast with the same apathy and indifference as if they had been entirely by themselves. If our presence had any effect at all, it was upon the minds of the women, who used to cover a small part of the face upon appearing without the tent.

As soon as we were provided in water, we began our journey, keeping a little more to the N. E.; and, after travelling

four days, came to a deserted castle with three towers, on the confines of a small lake. Here we were under the necessity of again filling our bottles, though the water was of a nature extremely disagreeable both to the smell and taste. Meanwhile thirst, as well as curiosity, drew me towards the castle and its lake; and I soon saw, what is an object of great rarity in those regions, a piece of water covered with bulrushes waving in the wind. It is impossible for me to describe the emotions of joy occasioned by this prospect; suffice it to say, that I approached it with all manner of alacrity; but how great was my disappointment, when, instead of the enchanting spot my imagination had suggested, I met with a piece of moist marshy ground, which contained water in all the colours of the rainbow, corrupting in the sun, and every where emitting a most pestilential odour! I made shift to penetrate to a place where it seemed to be of the greatest depth, in hopes I should find it there of a less offensive quality; but even here the water was extremely discoloured, and the adjoining

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adjoining reeds appearing to have acquired its dismal hue, my stomach revolted at the idea of raising it to my lips : but my tongue was parched with the burning wind of the desert, and appetite impelled me to drink ; such, however, was the fetid taste of this stagnated pool, that I was able to gulp down one mouthful of it only ; and I retired, with little gratification either to my thirst or curiosity. The castle stands close to the lake, on a mound of earth probably artificial. I made it my business to get within the wall ; but the door was so extremely small, it being only two feet and a half high, and not more than one half of these dimensions in breadth, that I can scarce suppose it had ever been intended for common use. The wall was built of earth, and of considerable thickness. Having with some difficulty made my way into this singular building, I found a large square, in three corners of which were three towers, whose doors were still on a smaller scale than the one by which I had entered. I at length, however, got to the top, and observed from

one of the towers, that, instead of a parapet, the artist had inclined the wall in such a manner, that one might discover any object at the foot of the castle. He had likewise given the curtain between the towers a curved form, in order, no doubt, to facilitate the means of its defence. But having satisfied my curiosity as to the nature of a building so little expected in the desert, I began to open my eyes to a view of the surrounding country; and here all my ideas of the Arabian deserts, such as they may be found in the poetical language of oriental tales, were short of the truth. A stillness, like the silence of night; the faint remains of a breeze, still glowing with the fervour of the meridian sun, but now sinking with his orb; around an unbounded waste, covered with a dark grey sand, resembling the ashes of a furnace, and according with the raging heat of those regions; the vast canopy of the heavens, across whose pale atmosphere no other object is seen but the reddish disk of the sun dipt in the horizon, in the moment of his departure,—are a few of those interesting circumstances

cumstances which conspired, on this occasion, to impress my mind with an unpleasant melancholy. I descended from the castle, and proceeded to join my companions.

We continued to pursue our route in the same direction; and in two days came to some wells, contiguous to four tents, the women belonging to which gave us their assistance in mending and filling our bottles. Next morning I very narrowly escaped dislocating my neck by a fall from my camel, as he got up to resume his march.

In three days more we descried, towards evening, twelve Arabs in the desert, with a company of camels. The chief of our caravan, tempted, I am afraid, by the smallness of their number, having ordered his men to give chase, they were pursued and fired upon; and the Arabs left behind them, in their flight, some linen, bottles, and clubs. I was by no means satisfied with this achievement of the Bedouins; and, thinking it very improbable that those men perambulated the desert

by themselves, I dreaded the consequences of so unprovoked an act of hostility. I compared the late extreme caution with which I had seen our people approach the lines of an Arabian camp, with this wanton bravado of courage against a handful of men entirely destitute of arms; and secretly condemned the conduct of the caravan.

We passed the ensuing night, however, without molestation, and, early next morning, resumed our journey; but about noon, the apprehensions I had entertained the evening before began to be realized; for all of a sudden we saw a body of men on horseback, riding towards us at full speed. The Bedouins stooped their camels, and entered into a conference with a messenger who came to treat with us on the part of the enemy. It was but too evident, however, they could come to no agreement; for the Arab returned to his friends, and our caravan ran instantly to arms.

Meanwhile we continued our march; but, after an interval of little more than a quarter of an hour, we observed a large
body

body of horse and foot in pursuit of us. We again stooped our camels as compactly as possible, at the same time displaying a flag, containing certain figures and characters in white upon a blue ground. Our musketeers, advancing about two hundred paces, posted themselves in the front of the caravan. The lances halted at the distance of fifty paces before the Bedouin standard, which was erected at the corner of the camp, on the side of the enemy, and defended by the rest of the Bedouins, armed chiefly with clubs and sabres. The Arabs advanced in order of battle, to the number of five hundred men, while our whole force consisted only of a hundred and fifty. The Bedouins, however, waited their approach with steadiness and resolution, shouting "Allah-ou-Allah!" which I understood to be an invocation of God to witness the justice of their cause, and to succour them in battle. The enemy having approached within the distance of two hundred paces from our musketeers, began a kind of running fight,

such as I had seen practised in the Arabian camp, which I have already had frequent occasions to mention. The Bedouins kept up an irregular fire upon their opponents; when the Arabs, extending themselves as if they had meant to surround us, chose to decline a close engagement, and were contented with discharging their pieces against the caravan. When at any time, however, they seemed desirous of closing with the Bedouins, we rose in a body, and advanced full speed to meet them; while they, as it would seem, perceiving we were prepared for the conflict, retreated slowly on the plain.

The engagement continued to be maintained in this indecisive manner, till the approach of night, when the main body of the enemy having retired a considerable distance from the caravan, the musketeers drew nearer to each other. On our side there was not one man killed or wounded, while the Bedouins boasted of having killed three or four men and two camels belonging to the Arabs. We kept, during the night, a picquet towards

wards the enemy, as well as a rear-guard, which was more immediately charged with the safety of the caravan. The close attention given by both parties to the signal or watch-word, which was repeated in very extraordinary cries, suggested no mean idea of their military conduct and circumspection. Now all was joy and uproar in the Bedouin camp; and our warriors, elated with the success of the preceding day, celebrated the triumph of victory by dances descriptive of all the manœuvres of an Arabian battle. At the same time, while it was their business to stimulate the national courage of the tribe, by the frequent repetition of "Ben Halet," they were equally anxious to excite their whole rage against their opponents, by the most violent exclamations of "Turkis," or "Turk," which signifies, in their acceptance of the word, an implacable enemy. I took the liberty of observing to my conductor, who seemed to be a sensible as well as brave man, that a little repose would, in my opinion, be a better preparative for a new engagement in the morning, than those
intemperate

intemperate and unseasonable gusts of joy; and likewise, that, without waiting till the Arabs should be strengthened by the arrival of any additional force, we ought to resume our march by day-break, placing our camels in the center, and our armed men on the two wings, who might be in constant readiness to repel the attacks of the enemy. My advice was little regarded, and I was not sufficiently acquainted with the Arabic language to deliver my opinion in a council of war, which was now sitting round the Bedouin standard. I committed myself, therefore, to the wisdom of Providence, and resolved to profit by a small interval of repose, which, however, was liable to be interrupted by the balls of the Arabs, which at times whistled about my ears.

The engagement was renewed early in the morning; and, after lasting two hours, similar in all respects to that of the preceding day, the combatants on both sides withdrew from the field. The caravan had a second conference with the enemy; and at eight o'clock

I received

I received a message from the Bedouins, desiring me to deliver them all the money in my possession; to which requisition I very readily consented. Couriers, however, were continually arriving as before, and, as I heard no farther mention of the money, probably intended for our ransom, I concluded that all notion of reconciliation between the contending parties was at an end: accordingly I soon learned, that the enemy would accept of nothing less than the plunder of the whole caravan, and that, to complete this unfortunate adventure, we were now wholly at their discretion. I am convinced, however, that so great an animosity to the caravan, who, according to custom immemorial, is constantly permitted, for a certain acknowledgment in money, to proceed without disturbance, could only be owing to our wanton attack of the twelve Arabs, aggravated, perhaps, by some effusion of blood in the first engagement. Upon receiving a final answer from the enemy, we again stood to our arms, though conscious we were far from being in a condition to hold out for any length of time
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against the hardships of our present situation. It was now five days since we last filled our bottles, and our water was nearly exhausted. Besides, the excessive heat and the constant fatigue and agitation of body and mind, to which we had for a considerable time been exposed, had intirely exhausted our strength.

Towards evening the Arabs made a feint to renew the attack, but they declined approaching nearer than the distance of a gunshot, and we had not one man either killed or wounded. Night coming on, the enemy retired to the distance of half a league on the plain; when we took care, as before, to place an advanced guard, which, with sentinels stationed on all sides of the caravan, watched the motions of the enemy. Having observed that our men, after lighting a great many fires in the camp, formed themselves into small circles, and whispered each other in the ear, I began to conjecture that some sudden and secret enterprize was in agitation: accordingly, about ten o'clock they began to saddle their camels, and my conductor desired me to give him my
linen,

linen, that he might pack it up with his own. Another Bedouin, having charged himself with the least weighty part of my provisions, advised me to abandon the remainder. I saw the whole caravan employed in a similar manner; and, every thing being concerted and ready, I was exhorted to be on my guard, and above all things to stick fast to my dromedary, for that in a few moments the caravan would betake itself to flight.

What a dismal prospect was now before me! I was to follow the caravan at the dreadful gallop of the camel; the hard step and stubborn nature of which must expose me every instant to the most alarming accidents. If unfortunately I should happen to fall at the first outset, I must either be crushed to death by my companions, or be left alone a prey to all the miseries of the desert. In this case my only chance of safety would have been, by pursuing a northern course to have endeavoured to reach the banks of the Euphrates, which at this season are frequented by Arabian tribes; but which were distant at least four days journey.

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There were moments when I could not help secretly wishing the enemy to overtake us, being satisfied I had now nothing more desirable to expect, than either to perish by the sword, or to surrender myself a prisoner. But I had been told the Arabs are accustomed to give no quarter to their enemies, even after plundering them of their goods, considering themselves bound by the ties of hospitality only within the lines of their tents, which were probably at a great distance. I resigned myself, therefore, to the disposal of Divine Providence, and, having placed myself firm on my bolsters, expected patiently the signal for flight.

About four o'clock in the morning they set up the usual cry, *Bonne garde?* or, Who goes there? while at the same time the Bedouins were busily employed, all over the camp, in lighting up fires, which, as they were only kept alive by a sort of withered bramble gleaned in the desert, were of very short duration. This stratagem was succeeded by an interval of dead silence, but at half an hour after four, as
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the advanced guard was still hollowing *Bonne garde*? my good Arab came to see if I was properly seated on my camel, and in the same instant the whole caravan shot over the desert like a flash of lightning into the S. W.

Across an amazing cloud of dust, occasioned by the abrupt manner of our departure, and which must have been terrible to a spectator at a distance, I began to observe that the young camels, intended for sale, had each a fetter on one of his feet; a precaution which was meant to free us of their incumbrance, as well as to obstruct the progress of the Arabs, by diverting their attention from the great object of their pursuit. We fled three leagues towards the south, at the full stretch of the dromedary; in the course of which I sat perched as upon a table; and nothing but the hand of Providence could have prevented my falling from the back of this animal, whose motions were so intolerably severe, that at every step my bowels seemed to be shaken in pieces. My hands, one holding fast before and the other behind, supported

supported me like a kind of buttress, by which means they were already much bruised and lacerated, while my nerves had lost their spring and sensibility in so great a degree, that I was twenty times on the point of abandoning my hold.

Meanwhile the enemy were in close pursuit of us; but a part of our caravan having fallen into their hands, they lost some time in pillaging their effects and catching the young camels; and on this occasion my poor Arabian cook, whom I hired at Bassora, had the misfortune to be in the number of the captives. The enemy, however, being occupied with their plunder, gave us time to leave them considerably behind; and therefore, after running three leagues further S. E. our little troop, which by this time consisted of seven persons only, resolved to detach ourselves intirely from the remains of the caravan. What was the fate of the other Arabs, I cannot pretend to say, having never, from that moment, received the smallest intelligence concerning them. We now made a large circuit round the region we had just traversed,

traversed, and thus, by leaving our pursuers, and the rest of the caravan, to prosecute a route directly contrary to ours, we resumed our former direction towards the N. W.

Having continued our flight in this quarter with the same celerity, we at length came to a district of the desert covered with large stones and fragments of rocks; and here my camel stumbling against a stone, and at the same instant making a jerk to one side of the path, I lost my hold, and was thrown off to some distance; but happily a good Arab was at hand, who immediately stooped his camel, and took me up behind him; my dromedary, meantime, having taken flight, overturned his baggage, and a Bedouin cutting the ropes, I was deprived at once of all my provisions, with a considerable part of my other necessities, while my camel marched unloaded before us.

About eight o'clock we entered the dry bed of a torrent, and were at pains to conceal ourselves, whilst one of our men

went to reconnoitre from an eminence what was passing in the plain. He could discover neither the enemy nor the caravan, and we again mounted our camels; but I was now seated on a miserable pack-saddle, consisting of a rude bolster of hay placed round the dromedary's bunch, with four pieces of a board imitating the stock of a saddle; and as we pursued our route nearly with the same dispatch as we had done before, my sufferings are not to be described.

At ten, in the vicinity of a rock, we discovered a spring of sweet water surrounded with shrubs, a circumstance which seemed to announce it of a good quality. Being now completely worn out with thirst and fatigue, I was unable to restrain the importunity of nature, and took almost a bottle of it at one draught; but I soon became indisposed, and had reason to be sorry for the imprudence of my conduct. If we had had any suspicion of meeting the enemy in this quarter, the recent traces of cattle which had been watering in the morning must have increased our apprehensions. We took care, however, to place
○ a sentinel

a sentinel on a rising ground, who kept a sharp look-out, while we remained in readiness to continue our flight at the first signal. As he could discover neither man nor beast in the wide extent of the desert, we began to be satisfied that our counter-march had entirely escaped the observation of the Arabs.

I now considered in what manner I could reward my friend the Arab, who so generously stooped his dromedary, and took me up behind him, when I had the misfortune to fall from my own. I could not fail to reflect that while he delivered me from immediate death, or perhaps from the more deplorable calamity of starving in the desert, he had exposed himself to the imminent danger of falling into the hands of an enraged enemy. My money was reduced to the very trifling sum of four piastres, which, with an earnest request that he would accept of them as a small testimony of affectionate gratitude, I presented to my benefactor. So familiar, however, are the sentiments of charity and beneficence to the minds of those people,

ple, that he had no idea of what prompted me to offer him money. Upon his modest but peremptory refusal, I laid the pieces on his robe, and left him; but in a few minutes he came to me with the money in his hand; and such was the extreme delicacy of this worthy man's feelings, that he was not persuaded into compliance, until I had assured him that I offered these piaſtres, not as the reward of his ſervices, but as the memorial of a friend, who loved and eſteemed him.

I had now no provisions of my own, having loſt them in the deſert; but I had little cauſe of regret, as the good Arabs took care to adminiſter to my wants. They baked oaten cakes, and toaſted them on the ſand, or at a fire of brambles, and having ſpread them with dates, or butter obtained from the milk of the female camel, applied them a ſecond time to the heat. At our meals I was conſtantly treated with a larger portion of this buttered cake, which is far from being a bad kind of ragout, than fell to the ſhare of any one of my companions; by reaſon, however, of the
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great diminution of provisions, it was but seldom we could afford this treat, and were obliged to have recourse to dates as our chief means of subsistence. This singular attention in the Bedouins to my support, which was above the suspicion of an interested motive, continued to be exercised in the same manner and degree to the day of our separation.

Our fears of the enemy, which were greatly encreased by fresh traces of cattle visible about the well, not permitting us to linger, after dinner we mounted our camels, and fled till night, almost with the same rapidity as in the morning. My pain and fatigue were scarce to be borne; every inch of my seat applied to the pack-saddle was covered with sores, and, partly owing to my infirmities, and partly to the loose condition of the saddle, which was thrown backwards at every step of the dromedary, I was frequently pitched upon his hump. My nerves were benumbed, and become incapable of farther exertions, while my fingers, in consequence of an extreme

agitation in my blood, shaken involuntarily, like the keys of a harpsichord. In this miserable condition, having lost my appetite, I was unable to take what nourishment was necessary for my support; but I looked forward with hope of relief to that refreshing repose I promised myself in the approaching night. About nine o'clock in the evening, however, I was told by the Arabs that it was necessary to go on. There was no time left to expostulate; I mounted my dromedary in the best manner I was able, and went on at a long step, which I endeavoured to bear with all the patience in my power.

At two o'clock in the morning we halted at a piece of hollow ground, where we lay down and slept till six. Mounting our camels again, we pursued our journey the whole day, sometimes at a trot, sometimes at a kind of gallop, according as the desert seemed more or less frequented. The following morning we discovered the banks of the Euphrates, on which stood a solitary building; but having suddenly observed a
company

company of Arabs, we turned the heads of our camels, and fled full speed. We passed heaps of stones at different intervals, which were probably designed for a direction of the road. I observed likewise large mounds of earth, but whether natural or artificial I cannot pretend to say. In regulating our flight, we were directed by the N. W. wind in the day-time, and at night took our direction from the motions of the stars.

The dromedary here, which differs from that of Africa, being smaller, and having but one bunch, seems to be particularly intended for the use of man in those desert regions. Notwithstanding the extreme fatigue to which he was subjected in consequence of very long stages, and although he was occasionally four or five days without water, eating only a few brambles, which he gleaned in the desert in the hurry of his march, he appeared to have no manner of complaint. Besides, he remained stooped, according to custom, during the whole course of the night; but he

is endowed with the faculty of bringing up his food, which he swallows at first in haste, and which he ruminates afterwards at his convenience, in the manner of the ox. It is unnecessary for me to describe the structure of an animal which is so universally known.

Our discovery at this moment of a well was a fortunate event, as our bottles were almost entirely empty; but, finding it expedient to spend little time in taking our supply of water, we departed as we had arrived, at full speed, in order to elude the keepers of cattle, whose traces were observable all around it.

In four days we saw a ridge of high mountains on the left, stretching along the horizon; and a little afterwards there appeared a small cloud, followed by several others, which, as the desert had hitherto presented a sky uniformly serene, was become an object of some curiosity.

We were still, however, subjected to unremitting anxiety and fatigue, from marches and counter-marches, which we were obliged to make as often as we discovered

discovered the traces of a camel, or the footsteps of an Arab. As the little bottoms in the desert are much frequented by the natives in the summer season, it often happened that, in order to avoid being discovered after reaching the top of an eminence, we found it expedient to turn, and descend it at full speed. When, which was often the case, our march happened to lie through a narrow and difficult passage, we made it our business to hide ourselves during the day, and resumed our journey at the approach of night.

We now began to draw near to the high mountains above mentioned, when I observed the little vallies of their vicinity white with salt-petre, which had no doubt been deposited by the winter rains. In some places the soil, formed into a dry crust, was raised about four inches above the level of the solid ground; insomuch that our camels, under whose feet it broke at every step, found it extremely difficult to proceed. This uncommon puffed state of the soil is evidently occasioned by the
excessive

excessive heat of the sun, which sets in at the end of the rainy season.

My fellow-travellers were at pains to direct my eye to a town situated among those mountains, whose name I have forgotten, and which I was unable to perceive. I saw an Arabian fair in the plain, and passed some ancient ruins, which, however, from their size, did not seem to merit much of the traveller's attention.

We met with the vestiges of encampments, which, in the winter season, the Arab pitches upon the heights, and generally in the vicinity of a torrent. Here the soil is of greater depth, but, on account of numberless rat-holes, which are probably abandoned as soon as the drought commences, is extremely painful to the feet of the camel: the earth being completely undermined, the moment he sets his foot on the ground, the crust gives way, and it is not without a considerable effort that he can extricate his hoof from the soil. Happily, however, in this embarrassing situation we were not under the necessity

necessity of travelling with our usual expedition.

We turned to the right, and, directing our march in the line of the mountains, arrived at a watering-place in the midst of a plain. Having here descended into a very deep cavern, formed by huge rocks, we found in a vast basin or cavity a fountain of bitter water, which, considering its taste, smell, colour, and situation, merits a place in the catalogue of the infernal sources. Next day, at some distance from this cave, we lay concealed in the hollows, and as soon as it was dark resumed our journey along the side of the hills. We had the benefit of the moon till ten, when we stopped, and waited her going down; for, as we were about to enter a long and narrow defile, in order that we might be more in the direction of Aleppo, we were afraid of falling in with the natives. Having lately seen an Arabian fair in the plain, and as we had observed in the course of the day that this confined passage, as well as the adjacent grounds, were frequented by Arabs, the apprehensions of my fellow-travellers

travellers were far from appearing extravagant. We sent a scout before, to reconnoitre, and stole on without uttering a single word; for, from the dead stillness which reigns over the face of the desert, a very small noise may be heard at a considerable distance. Even our camels, whose instincts are truly wonderful, seemed to conduct themselves under similar impressions. At midnight I heard the sound of a bell in the desert, and soon after observed some Arabs of a neighbouring camp, who were leading an afs. Dreading the consequences of being discovered, we lay down behind our camels, not without apprehending, however, that the noise of the Arabs might put our animals to flight. Fortunately they remained quiet, and our scout returned in a little time from taking a view of the country; but as we were in a state of uncertainty whether we had not been discovered by the Arabs who had just passed us, and as it was the opinion of our spy, that it would be extremely dangerous to hazard the passage under the present circumstances, we mounted
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our camels in profound silence, and betook ourselves to flight.

Continuing our route in the line of the same mountains, we began to ascend them the next day ; but we had no sooner reached the top of the first ridge, than, looking back upon the plain, we saw it crowded with Arabian camps, and could not help congratulating ourselves on our fortunate escape. These are the first heights of any consequence which we had met with since our departure from Bassora. Here the soil begins to be a little more susceptible of culture, and the brambles seem of a different species from those of the desert. We saw a wild-boar turn into the recess of a mountain. Upon descending we entered a vast plain, with distant hills on each side of us. Our prospects had now lost a great deal of their former dreary uniformity. Although I was in some degree recovered from my first fatigue, and a little more accustomed to my situation, the rude motion of the dromedary proved still extremely painful. I cannot impute my bad condition, however, to any particular delicacy
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of constitution, since one of the hardy Bedouins frequently lagged behind, and appeared at least to be equally worn out with myself. In our flight over the desert I laboured under one great and peculiar disadvantage, I mean my inability to keep the camel to his proper pace; for those who are used to travel on this animal seldom go at a trot, but almost always at a kind of amble, which is equally expeditious, and much less severe to the rider. As this animal is actuated by a surprising emulation to pass his companions on the road, when I happened to have the misfortune to be left behind, his impatience to come up with them made him constantly fall into a most formidable trot, which it was by no means in my power either to moderate or prevent.

We filled our bottles at a well of excellent water, situated in a kind of yard, and surrounded by the ruins of a considerable castle; but observing the ground still moist with water that had been recently drawn, we thought it adviseable to spend but little time

time in this place. We continued our journey, with the mountains always on the right, sleeping still in the hollows during night. Next day we travelled in the same direction, permitting our camels to graze at intervals among the rocks which covered us from the observation of the natives. At night we proceeded along a path formed in the channel of a torrent, but quitted it in the morning to pursue our march in the direction of the mountains.

Here the footsteps of the camel become very observable, while the desert begins to be beaten, and to have the appearance of being much more frequented than formerly. Even in this place we were obliged to pass the day as usual, skulking in the dry bed of a torrent, and continuing our journey during the night by the foot of the mountains.

At eight o'clock I observed a fire on the heights, and heard the barking of dogs, which had probably perceived us in the desert; symptoms of population, which were soon confirmed by evident vestiges of the plough. At twelve we crossed several cultivated

cultivated fields, separated from one another by small ditches. At one o'clock in the morning we came to houses, and a brook of running water, for the first time since we left the confines of Bassora; and having at length entered a built village, we stooped our dromedaries, and stood to our arms. Every soul in the village seemed to be asleep, and I was not a little inclined to follow their example.

The return of day presented us with a country watered with the rain and dew of heaven, and in no mean state of improvement; upon which stood a number of poplars, the first tree I observed after setting foot on the desert. The villagers, intimidated by our warlike appearance, and probably mistaking us for a band of robbers who had lately committed depredations in the wilderness, came to request that we would withdraw into an adjacent field, where we should be at liberty to refresh ourselves unmolested. We submitted; and, having rested till eleven, we again mounted our camels, and continued our journey in the direction of a
country

country which appeared still more beautiful and populous.

Meanwhile I was much entertained with the great consternation which a most complete change in the appearance of surrounding objects produced in our camels. The different aspect of a Turk and an Arab in dress, figure, and stature; the novelty of houses, dogs, trees, and rivulets; in short, every thing occurred in its turn as a cause of dismay; a circumstance which was attended with fresh difficulties to the traveller, though of a very different nature from those he had lately experienced. Our animals continued to advance with unabating diffidence and trepidation; and, on one occasion, a rat happening to run across the road, threw our whole troop into great terror and confusion. One of our men was dismounted, and it was not without much difficulty that the rest of the company were able to keep their seats. At the entrance to the first bridge, the dromedary, apprehending, perhaps from the sound of his foot-steps, there was some want of solidity below, made a dead pause; and a con-

siderable space of time passed before we could accomplish our passage.

We passed frequent villages, and were now travelling through a country like one continued garden, producing trees and plants of various kinds. At four in the afternoon we came to a kind of arcade, within which was a charming fountain of water; but the Bedouins, being seized with the disquietude and hesitation of their camels, stopped short, and declined to enter it, until one of their number had reconnoitred the place. Passing several water-mills, and a burying-ground, we at last perceived, at some distance before us, the walls of a great town. The numbers of the dead observable in the multitude of grave-stones, the rich appearance of the adjacent country, and many fine gardens along the road, suggested the idea of a very extensive city. After proceeding a considerable way on the outside of the town-wall, we were about to halt for refreshment, when we received a message from the basha, ordering us instantly to depart; at the same time threatening us with the whole

whole weight of his displeasure in case of disobedience. Sensible that we were at the mercy of a tyrant, we thought it expedient to withdraw to some distance; but we soon received a similar notice, and I began to imagine that the terror of the inhabitants, at the approach of armed Bedouins, is so great that every one trembles for his own security as long as they remain in his neighbourhood. Meanwhile a bold Arab, highly incensed at the insolence of the people, and whose patience was unable to brook any farther interruption, stooped his dromedary, and planted his lance in the ground, in order to denote his right of possession; and in spite of the reproaches and violent abuse poured upon us from the surrounding gardens, the whole band instantly followed his example. On the third of August, therefore, and on the thirty-fifth day since our departure from Bassora, we fixed our quarters in the vicinity of this city.

Our marches and counter-marches in the desert had occasioned such confusion in my ideas, respecting the direction of our

148 TRAVELS ROUND THE WORLD,
route, that I now found it extremely difficult to determine by the maps the place of our present encampment. Having observed that the general line of our march was greatly to the W. of Aleppo, I could find nothing in my geographical computations, at our supposed distance from the sea, that could at all correspond to it, but the ancient city of Damascus. I asked my companions if this was not the name of the town; but was answered, that it was called *Chams*, or the City of the Sun; that it was governed by a very powerful basha; and that the name of my country had never yet reached the ears of the inhabitants. It was added, that the people are a peculiarly vicious and malevolent race; and indeed I was not misinformed, if I may depend for proof on those horrid curses and execrations regularly poured out against the Turks, as often as the Bedouins returned from market. Respecting our actual situation on the globe, however, I was now more in the dark than before; and, being told that Aleppo was still at the distance of ten days journey, I urged my conductor to set
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out with me soon for that place. In the mean time I was faint with hunger and fatigue, and therefore sent immediately to Chams for provisions, which we devoured with great eagerness the moment they were set before us. I bathed to refresh my weary limbs, changed my dress, and made it my business to profit by the present interval of repose.

I now entreated my conductor to lead me to some inn or house of entertainment for strangers; but, to a man whose notions and habits of life were so little familiar to European manners, my proposal plainly appeared idle and ridiculous. Besides, he was under no small concern, lest I should be molested, and even insulted by the Turks. Next day, having expressed my desire of making some acquaintance with the Asiatic Christians, it was not long till he introduced me to a man of the Syriac ritual, from whom I learned, that Chams is the name the Arabs give to Damascus.

Afterwards I met with a father jesuit in the streets, dressed in the fashion of the coun-

try, who, upon hearing I was French, assured me he was of the same nation, and invited me to an asylum in his *hospice* or convent; a favour which I accepted with much pleasure and alacrity.

The city of Damascus is large and populous. The houses in front, or on the side of the street, are very indifferent; but they present a handsome appearance towards the gardens. It contains manufactures in various branches; the market-places are well constructed, and ornamented with a rich colonade of variegated marble. The streets, in general, are tolerably broad; but the district frequented by Christians is mean, and in all respects much inferior to the other quarters of the town.

The great trade and population of Damascus, as well as the high veneration in which it is held by Mussulmen, are owing to its being the place of general rendezvous for the Mahometan pilgrims of Europe, and the northern parts of Syria, on their way to Mecca, a circumstance which has entitled it Mahomet's Heel.

The caravan of Mecca is always conducted

ducted by the basha of Damascus, who receives a considerable appointment from the Porte on this account, as well as to maintain a military force, and to keep certain castles on the desert in repair. These forts are to defend the pilgrim wells against the ravages of the Arabs, who are regularly paid a certain tribute by the caravan for liberty to pass unmolested. They are joined, at a certain distance from Damascus, by the caravans of Bagdad and Grand Cairo; in the first of which are pilgrims from all the southern parts of Asia, and in the latter similar followers of their prophet from the different tribes and nations of Africa. As the caravan's arrival at Mecca is fixed for the two great solemnities, the feast of Courban Beyran, or Abraham's sacrifice, and that of Beyran, or the Turkish carnival, at the end of Ramadan, and corresponding to the Jewish passover, it must not be detained at Damascus beyond the ordinary period of its departure, under any pretext whatever.

The jesuits of Damascus shewed me every attention and civility in their power;

and indeed the hospitality they afforded me in a city which properly does not contain one resident European, and where the manners of the people are uncommonly cruel and ferocious, was the most grateful and seasonable of all the instances of kindness I received in the whole course of my travels. In fine, the good fathers found me a guide to *Baruth*, on the borders of the Mediterranean, four days journey from Damascus; and therefore, after passing near a week in their *hospice*, I bade adieu to my friends the jesuits,

C H A P. V.

Travels from Damascus to Baruth, Sidon, and St. John d'Acre; with different excursions to Mount Lebanon, the country of the Quesrouan, and that of the Druses.

HAVING set out from Damascus for Baruth, with the mountains as formerly on the right, a tolerable road led us to their summit; and at ten o'clock, after eight hours march, put up at a small village. Though the soil is extremely dry, with little appearance of cultivation, I found here excellent fruit, milk, and vegetables. Resuming our journey in the course of the night, after ascending and descending for a considerable time, we entered a narrow defile of great length, which introduced us to a large and extensive plain named Beca, somewhat marshy, but of a black and fertile soil. Near to the centre of this plain we crossed a small river,

river, and soon came to a village, which serves as a granary for the greatest part of the grain raised in the neighbouring parts of the country. We left this village at our usual hour of the night, and ascended high and craggy mountains, which, however, were cultivated as much as appeared compatible with the nature and quality of the soil: the difficulty and fatigue of ascending and descending them are so great, that several of our mules fell lame, and we were obliged to continue our progress on foot.

As every inch of the little soil the natives owe to nature is planted with vineyards, mulberries, and fruit-trees, we were well supplied upon the road with fruits of various kinds, which grow in abundance amongst these wild and dismal rocks. We stopped at a cottage in order to take some refreshment, where I observed the remains of a considerable fountain, which formerly used to water the mulberry-trees in its vicinity.

The Asiatic method of cultivating the mulberry is different from that in use among

among Europeans. According to the latter, though at a certain season the tree is deprived of its leaves, still it is permitted to rise to its full growth; whereas, by the former, at the same time that it is stripped of its leaves it is lopped of its branches; and hence the mulberry-tree of eastern countries is seldom above eight or nine feet high.

In this country I was every where hospitably received. The common food of the inhabitants consists of sweet and sour milk, and a sort of crape-cakes toasted on a cylinder of hewn stone, which is heated from within. The milk of this country I found much better than that of the desert, which was not only sour, but hardened to the consistency of a flint stone.

The natives of the mountains have a noble simplicity of character, equally removed from the domineering arrogance of the Turk, and that mean servility of spirit, which, I am sorry to say, seems to debase the Christian visage within the walls of Damascus. The Christians of that city,
partly

partly owing to Mahometan tyranny, and partly to their own dastardly behaviour, are subjected to the condition, and merit the appellation, of slaves, rather than the character of men.

We proceeded on our journey during night, though at the short distance of five or six leagues from Baruth; and having arrived at the top of the mountains, I at last came in view of the Mediterranean, when I gave thanks to the Almighty, for having conducted me to the prospect of those waters which wash the shores of my native country. The sky was heavily overcast, and we had the first shower of rain I had met with in those climates, while the regions of the atmosphere, fraught with vast masses of vapour, towering with magnificence, in various forms and to different elevations, presented an appearance which was far from being familiar to my late experience. On the frigid summits of those mountains, however, I could not help feeling some regret for the warmer climates I was leaving behind me.

In our gradual descent from the heights

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we came in sight of an extensive plain, whole lively verdure was singularly grateful to the eye. Here the springs pouring down from the ridges gently water or entirely overflow the skirts of the mountains; and hence the charming green of those little patches of good ground which are found interspersed among the rocks. The springs uniting their streams in their progress towards the bottom of the mountain, form little noisy torrents, which again diverging into various channels, after washing the roots of the hills, proceed to moisten and fertilize the adjacent plain. We came to a little fort or castle, situated on a small river, which being above the level of a great extent of mulberries, waters them with all the advantage of the most seasonable and fertilizing showers. Through these plantations we prosecuted our journey, where the soil is so highly cultivated that it was difficult to discover a single foot of waste or fallow ground; water, however, becomes more scarce, in proportion as the traveller removes from the foot of the mountains. We now came in view of Baruth, where

where we arrived with ease at nine in the morning. I alighted at the custom-house, whence, after seeing my things examined, I went to a convent of Capuchin friars, where the good fathers gave me a kind and hospitable reception.

I had a letter from the jesuits of Damascus to the superior of a convent of that order in the Quesrouan, a district of Lebanon inhabited only by the Maronites, whom I was desirous to visit. I received all the information I wanted from the superior of this convent, whose placid but animated countenance was an index to the delicacy and sensibility of his mind, as well as to that pure and unaffected zeal by which he is actuated in the functions of his mission. I passed only two days in this town, which is inconsiderable in size, and miserably built. Baruth, as well as a great part of the neighbouring mountains, are under the jurisdiction of an emir, who is tributary to the Turks; a circumstance to which the people owe their freedom from Ottoman oppression. In this city Christians and Mahometans live on friendly terms, partly owing to

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the rigour of public justice, which is administered with great impartiality, and partly to that prompt vengeance which is generally inflicted on the spot by the party aggrieved.

I now departed for the Quesrouan, after hearing it much extolled for its natural strength, a felicity it owes to those lofty mountains with which it is surrounded, as well as to the population and native valour of the people. I had likewise heard that I should find there many convents for the use of both sexes; that the rites of the Romish religion are as freely exercised in the Quesrouan as in any province of France; and, in a word, that those mountaineers grant toleration to no other religious sect whatever.

With these and similar impressions on my mind, I passed a little river in the plains of Baruth, and continuing my journey by the sea shore on the road to Tripoli, I came to the foot of a mountain, which is only to be ascended by flights of steps cut in the solid rock. This is one of those great works which continue to preserve
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the memory of the Romans, many of whose inscriptions on this road still meet the eye of the traveller. All along the path, which is about twelve feet broad, they had used the precaution to make holes corresponding to the hoofs of their horses, in order to prevent them from slipping or falling on the stones. Rails have been very properly extended on the side next the sea, which heaves its billows with great violence, and to a great height, against the rocks, whilst towards land the head of the traveller becomes giddy as he looks down the frightful precipice.

Having ascended this extraordinary path, which is by no means difficult, and descended in the same manner on the opposite side, I passed what is called Dog's River, at two leagues distance from Baruth. On the border of the sea I observed a district of mulberries, which receive their necessary supplies of moisture from that river, by means of various canals. Having no occasion to pass that way, I struck off to the right, and ascending the banks of the river, which at first are much confined by steep

steep rocks, but afterwards open into a little valley planted with mulberries, I came on the left to a mountain, gradually rising into the form of an amphitheatre, and planted with different species of timber. I forded Dog's river above a considerable bridge, on which I found an inscription, and ascending by a path extremely steep and difficult, I at last reached the top of the mountain, and paid my respects to a Maronitic convent named Louifey, whose church is tolerably neat and clean; thence I discovered on a hill the jesuits hospice of Aintoura, to which I was directed, and in my way towards it passed a populous village. I crossed a narrow valley, which, though the soil is watered with few springs, and consequently less fertile than the lower grounds, is covered, like all others in this country, with fig-trees, mulberries, and vineyards. Pursuing a gradual ascent along-side of the mountain, I left a little to the right a large village standing on a fine champain country in good cultivation, and after travelling about a league further on the same

ridge, I saw on a little eminence before me a convent of nuns, who are under the inspection of the jesuits; and at last arrived at the hospice of Aintoura, situated two leagues from the river of Dogs.

I was well received by the superior, delivered him a letter from Damascus, and expressed an earnest desire of visiting the Quesrouan; he engaged to afford me every means in his power of gratifying my wishes. This religious house is situated at a third of the whole height from the top of a mountain, which, though extremely steep and difficult of ascent, is cultivated and planted to the very summit; the soil is particularly dry and stony, and yet the trees and vines appear fresh and every way in good condition. The houses are not collected in the manner of villages, but thinly scattered all over the mountain. Besides the convent of nuns above mentioned, there is higher on the mountain a seminary, in which the jesuits educate a number of young men destined to the service of the altar. The students were at this time greatly

greatly incumbered by a princess, widow of a certain emir, who, upon her embracing the Romish religion, had requested permission to reside for some time in the seminary.

By means of the superior I became acquainted with a cheik or lord of the country, who lives at two leagues distance, in a village named Jelton. The greatest part of the Christian cheiks related to the reigning family, which is very numerous, and divided into different branches, reside in this village. The third day of my visit to the Quesfrouan jesuits, the superior gave me a letter to this cheik, and I resumed my journey.

Having ascended a considerable height, I passed a small wood of pines, and looked down on the vallies of Aintoura on one hand; and to a vast plain bounded by the river of Dogs, and the amphitheatrical mountains of the Antiquesfrouan, on the other: I saw the estate of the emir Solyma, but the village in which he resides was covered by the interposition of a small hill.

On the confines of the plain above

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mentioned

mentioned are the sources of the river of Dogs, which is augmented by the junction of other rivers, in their descent from the top of the valley. These sources take their rise in a very deep inner and outer cavern; the first, formed in the rock, is of great capacity, and presents to the eye a multitude of beautiful crystallizations suspended from the roof: the second, which is lower and more difficult of access, besides many other crystals with which it is adorned, sends off one from the vault in the form of a pillar, and about the thickness of a man's body, to the distance of a foot from the ground. The traveller may observe, through a hole in the rock, the river rising from its source, which rushing in a body under those vast caverns, produces a tremendous noise. I proceeded to ascend a very high mountain, at the bottom of which is the residence of a bishop, and near its top the village of Jelton. Notwithstanding that the soil continues dry and stony, the mulberries thrive in a surprising manner. This village is indeed better in appearance than

than any I have hitherto seen; though the houses announce any thing rather than the mansions of cheiks, or the great nobility of the country: their inhabitants, however, united in interest and affection, are contented to maintain a very frugal but independent manner of life; their persons suggest the notion of an opulent peasantry, much more than that of a race of mighty chiefs; but from this extreme simplicity of manners, and inexperience of luxury, result that courage and magnanimity by which those mountaineers persevere in asserting their freedom and almost entire independence of the Turkish government. They pay to the Porte a small annual tribute with great punctuality; nor have they ever been tempted, by the natural strength and advantages of their situation, to seek a complete exemption from the Ottoman yoke.

I alighted at the house of the chiek, to whom I had a letter from the superior of Aintoura; he was abroad, but I saw some of his family amusing themselves under an

arbour, who invited me with much civility to join their company; and it was not long before I had a very hospitable reception from the cheik himself: he recommended me to the care of his son, charging him not to lose sight of me, and to shew me whatever was most interesting in the country, and best fitted to gratify my curiosity. He obliged me to pass three days at his house, after which I went to visit several other of this highland nobility, in whose houses I was regularly served with a collation similar to what had been set before me in the female convent, and in the families of some refugee merchants at Aintoura. I assisted at all their assemblies, which are usually held under the shade of trees; and was conducted in the same easy manner to divine service, and an evening party, consisting of the youth of both sexes from the neighbourhood. In this assembly, after allotting a considerable portion of time to the amusement of conversation, one of the company reads a part of a book on some religious subject, and the evening concludes

concludes with the recitation of prayers. I was surprized to find among the inhabitants of those mountains so much civility, and even urbanity of manners; the cheik's son, in particular, who was my friend and conductor in all excursions, discovered a sweetness of temper and disposition uncommonly interesting.

This village is situated on a dry and stony soil, and has the advantage of no other water than such as is contained in deep wells and cisterns; but its impregnable strength, arising from its lofty situation on the third gradation of this mountainous amphitheatre, was no doubt the great inducement which engaged the lords of the Quesrouan to make choice of it for their usual residence.

In the cheiks is vested the landed property of the whole country, from which they derive a certain revenue; charged, however, with a fixed sum to the emir, who, in his turn, pays a small annual tribute to the Porte. They administer justice within the bounds of their own estates, and assess the people in their proportion of the

public burthens; but in all other respects the distinctions of rank are better understood in Europe than among the mountains of the Quesrouan, where every man is at liberty to know and feel his own value and consequence. The Catholics are alone regarded as the true and legitimate inhabitants of the country; and hence, on the road to Tripoli, which passes through its lower dependencies, the Turks are subjected to a certain toll, from which all Christians are exempted.

The people are never seen at any distance from their villages without being completely armed; and among them no manner of personal insult is ever suffered to pass with impunity. The countenance of a native has an expression of confidence in himself different from impudence or effrontery, but conveying an idea of goodness and affability, united to great intrepidity of mind: he is given to compassion and offices of hospitality; gay, however, and lively in his ordinary deportment; and he discovers on some occasions a considerable talent for irony.

The clergy in this country are poor,
and

and labour with their own hands in support of their families; for though Catholics, being of a ritual different from the Latin, a man may take orders subsequent to his marriage, provided it had been contracted with a virgin. Here, therefore, a priest seldom remains long in a state of celibacy, which is extremely agreeable to the taste of his people. Divine service is celebrated in the Syriac language, but the gospels and breviary are read aloud in the Arabic, which is the vulgar tongue in all countries bordering on Arabia. As the studies of the clergy are almost entirely confined to the scriptures and the catechism of the church, they are very little conversant in abstruse questions of theology; but they are regular in their lives, sound in their morals, and sincere in what they believe. Speculative tenets might create a spirit of controversy, engender new opinions, and have a dangerous tendency to shake their present implicit submission and obedience to the see of Rome.

Our missionaries are extremely useful here, and in other parts of Syria, not only
by

by instructing the true Catholics, but in converting such to the Latin ritual as have been ensnared in the erroneous opinions of schism or heresy. The Catholic faith has made considerable progress at Damascus, as well as in the parts S. W. from the mountains, where the Syrians, Greeks, and Arminians, used to be few, compared with schismatics and heretics of different denominations. The religion of Rome has also, by the same means, penetrated into Egypt, where I am informed a number of Cophti have submitted to the doctrines and authority of the church. Some of them, however, in deference to the manners and customs of their country, admit of circumcision in both sexes, a practice in direct opposition to a decree expressly passed against it in the court of Rome.

It is to be hoped that the pious industry of these men may still extend the sphere of its operation, particularly on the side of Abyssinia, where, considering the frequency, simplicity, and honesty of Christian heretics, there is every

every reason to believe that the truly apostolic missionary might reap a considerable harvest. I have had occasion to observe the unwearied pains taken by this description of men, in Turkey, Persia, and the nations of India, all abounding in Christians ill instructed, and without the means of better information—how sincerely it is to be regretted that their number is so very small! Considering the many discouragements the missionary meets with in the East, from regulations of national police, one cannot sufficiently admire his success in the kingdoms of Pegu, Siam, Cambodia, Cochin-China, and China. A few natives of China, who were educated some time since in an Italian seminary, have rendered eminent services to their countrymen in matters of religion.

The answer made by the king of Spain, to one who urged the impolicy of retaining possession of the Philippine isles, from the heavy expence they incurred to the public, deserves to be recorded: He desired, he said, no other produce from these islands than the fruits of his mission; and he would be satisfied if, among the

172 TRAVELS ROUND THE WORLD,
millions of Christian profelytes, added to the church since their first submission to the crown of Spain, there were one poor Indian, whose name should be found at last written in the book of life. It may be justly said of Spain, that she has made more Christians in Asia and America than she has subjects in the whole extent of her European dominions.—But I return to the Quesrouan.

The impregnable situation of this country having naturally pointed it out as an asylum for all the professors of Christianity in Asiatic Turkey, it has become the residence of many bishops, and the seat of a considerable number of convents for both sexes. Among the former are the patriarch of the Greek church; the patriarch of Antioch, who presides over the Maronitic sect; and the patriarch of Armenia, who superintends several convents under the rules of his own ritual. The people in general are fond of religion; and though vice and immorality find their way into all countries, they are, however, much less prevalent in the mountains than in the plain. The sex do not live under

der the same rigorous discipline, nor are they secluded from public view nearly in the same degree as in the towns; but if an unmarried woman has the misfortune to become pregnant, she expiates with her life, and by the hands of her own relations, the folly and weakness of her conduct. A mother who has given her daughter in marriage, would consider herself and family greatly dishonoured, if after consummation her son-in-law should not produce proofs of the virtue of his bride. A like custom prevails among the natives of Mexico.

I left Jelton on the third day after my arrival; and, conceiving that the most elevated ridges, being little frequented by strangers, must present the manners of the people in their true and genuine colours, I took the route towards Masra, a village situated at the foot of the highest mountain in the Quesrouan, and where the natives feed their flocks in the summer season. After an hour's walk I ascended to a convent amidst dismal and arid rocks, whence,

whence, however, issues a plentiful spring of water, which diffuses moisture and a charming verdure over all the soil in their vicinity. The vivid green of these earthy patches, and the brown parched surface of the rocks, which bristle like needles in the air all around, form a striking contrast to the eye. In the monastery, however, situated in the centre of this horrid scene, a right reverend prelate has chosen to take up his abode.

I ascended considerably higher, and, arriving at the village of *Claat*, where the soil is fertile, less stony, and covered with trees in a fresh and thriving state, I rested some time, in company with a cheik of humane and obliging manners. Having resumed my journey, after walking half an hour I came to the confines of a valley, where I looked down a precipice to a narrow glen, scarce affording room for a large torrent, which rolled its waters with great noise and impetuosity over immense fragments of rocks. I descended on foot, and having crossed the torrent at a bridge close to a water-mill, I began to climb a
mountain

mountain on the opposite side, which I found particularly difficult. I was a good deal fatigued before I reached the top; but at last perseverance brought me to the prospect of a beautiful country, planted with the finest mulberries I had yet seen. Springs in abundance distil from the heights upon a fertile soil, without a stone, and presenting over the wide extent of this natural amphitheatre a neat and even surface. Under the mulberries, the ground produces roots and vegetables of different kinds. I at last arrived at the village of Masra, situated on the declivity of a high hill, which appears every where studded with houses, and at the distance of three leagues and a half from Jelton. I was much pleased with the beauty of the scene, and little repined at the toil I had experienced in climbing up to my present elevated situation.

The cheik at Jelton having given me a letter to the minister of the parish, I alighted at his door. He was not at home, but I was admitted to his wife and several of his children. The good woman
received

received me in the best manner, pressed me to wait her husband's return, and to repose myself after my fatigue. I began to observe, with the most pleasant emotions, the wife of the simple pastor of Masra, who was at this moment working in his field, and who I had no doubt was soon to enter his porch in an equally rustic appearance with that of his spouse. She was a fine woman, in the flower of her youth, considerably advanced in her pregnancy, and with a complexion deeply browned in the sun. In the midst of three little children, whom she endeavoured to quiet by turns, she conducted the detail of her little family affairs. How much I admired this precious and simple manner of living! In a kind of open gallery, which served for a parlour, she spread a little bed on the ground, in order to lay her infant to sleep; casting her eye occasionally to a stove, where she boiled some slices of gourd in a kettle. She dressed some eggs and milk in separate dishes, with crapes-cakes, for my supper. At one time she
seemed

seemed to assure me by her looks of all the inclination in the world to entertain me well; at another she could not conceal her impatience for her husband. Meanwhile the good man arrived from his farm; and his attentions to his guest seemed to vie with the kind civilities he had just received from his wife. In compliance, however, with the restraints Oriental manners impose on the behaviour of women, she soon withdrew, and gave up her whole attention to the concerns of her little family. At the hour for evening *vespers*, the people assembled in the open air, where prayers were recited as much in the spirit of true piety, and consequently in a manner equally acceptable in the eye of the Deity, as if we had been seated under the gilded ceiling of the most sumptuous temple. His flock seemed desirous of my company, and were at pains to discover by what means they might amuse me most agreeably.

The fall of night brought home a number of domestic animals in flocks, which constituted the whole wealth of this honest eccle-

fiastic. His wife and him fed them by hand, and received their caresses, the only return their inferior natures could make for the care and kindness of their masters; a situation, however, extremely interesting, and which tends to illustrate those gentle and innocent dispositions so prevalent among the Asiatics.

At my own desire, my bed was laid in a raised corner under the porch, and my host reposed close by me and my conductor; for, according to the manners of the mountaineers, the master of a family is himself the keeper and guardian of his guests; a rule of hospitality which was religiously observed respecting me by the cheik's son at Jelton. Besides, as the customs of the East do not permit strangers to sleep under the same roof with the women, visitors are always lodged under the porch, or in the apartments named Mansoul, which have no communication whatever with the principal part of the house. I rested extremely well; but, owing to the cold and keen air of these lofty mountains, which are a continuation

continuation of the famous Mount Lebanon, I caught a slight rheumatism, which, however, the genial warmth of the next day entirely removed.

As soon as it was day, I attended my host to the celebration of mass; after which, notwithstanding the most pressing invitation to prolong my visit, I resumed my journey, and proceeded towards what is esteemed the highest mountain in the country. On account of the winter snows there is no human habitation higher than the village of Masra, which is itself covered with snow during six months of the year.

We passed the skirts of some mulberry plantations belonging to Masra, where the soil continues of equal fertility, and well watered, with few stones. Upon ascending, however, a mountain of moderate height, the mulberry entirely disappears, a circumstance probably owing to the soil's being severely chilled by the continuance of the snow. I now came to land in a state of nature, grazed by cattle of various kinds, which, a little farther on,

the natives are used to fold during the night. I observed sheep-folds, for the first time, on the top of a little hill, whose sides were sown with different kinds of grain. The shepherds are employed in making cheese of the milk they obtain in the morning; and here I stopped to breakfast, in company with several inhabitants of Mafra.

I was now conducted a little higher to a rich and fertile plain, a short league in length, and only a quarter in breadth, which was sown in the same manner as the hill I have mentioned, and presented a most pleasing verdure to the eye. This extensive field is bounded towards the south by the great mountain, whose perpendicular rocks are lost in the clouds; towards the east and north by a small hill; while towards the west the eye flits over successive chains of mountains, to a great distance. I surveyed the ruins of an ancient tower, in form nearly a square, and built of huge stones, some of which, having their extremities fixed in opposite walls, were of length sufficient
to

to answer the purpose of beams, while others were employed as lintils to the gates instead of arches. Over the first gate is an inscription in Greek characters, which it was not in my power to transcribe; but, in an angle of the building, on the outside, I found another, of which I obtained a perfect copy, and which the Academy of Sciences at Paris have taken the trouble to translate: it marks the period in which the tower was erected, and not the age of the temple I am soon to speak of, which is probably much more ancient, but concerning which it likewise makes mention.

ΓΕ ΝΤΕΠΙΤΘΑΜ ΡΑΒ ΒΟΜΟΥ ΕΠΜΕΑΗ-
 ΤΟΥ ΕΚΤΩΝΤΟΥ ΜΕΠΣΤΟΥ ΘΕΟΥ
 ΩΚΟΔΟ ΜΗΘΗ.
 (doubtful)

“ In the three hundred and fifty-fifth
 “ year, Tholmus presiding for the sixth
 “ time over the Temple of the Most High
 “ God, this Building was erected.” The
 period alluded to by this inscription is the
 era of the Seleucides, that is, three hun-

dred and twelve years before the birth of Jesus Christ. These ruins extend from the tower westward on the ample field already described, and conduct the traveller to others of greater magnitude. The first object here that fixed my attention was a stone, which in its size and shape seemed to have been employed as the base of an altar. Beside it lay another, in the centre of whose plane appeared a raised quadrangular space, surrounded by a groove; this stone, with equal probability, might have served as the table of the altar. I next observed the remains of a very wide gate, which externally had two galleries fronting each other. At the end of either gallery is a large open hall, adorned with pillars, whose capitals, ornamented with flowers and foliage in excellent sculpture, are strong indications of the great extent and magnificence of this very ancient building. Within the gate, and in the middle of a large area, my conductor shewed me a well of extraordinary depth. At the opposite end of the temple is a gallery, which occupies the whole breadth of the building,

building, and is supported by a row of massy pillars, similar to those already mentioned. Beyond this gallery are the ruins of a wall, and an area of a very large room, at the bottom of which lay other ruins, but I was unable to discover what was under them, or whether they did not separate us from another hall.

This very ancient and venerable temple is now almost in ruins; the pillars, and a great proportion of the walls, lie scattered in large fragments on the ground. Its site is amidst high perpendicular rocks, which in some places served it for ramparts. According to the natives it was a temple, consecrated to the mother of the gods, under the reign of one of the Ptolemies, but which they cannot pretend to say; a tradition, however, which has probably been perverted in the circumstance wherein it differs from the interpretation given of the inscription by the learned academy, especially as the only variety between them consists in the word *mother* instead of *father*, and these in the Arabic may be very easily

confounded. The district in which these ruins are to be found is called, in the dialect of the country, Elfogra. It was in this quarter of Lebanon, if we may give credit to the tradition of the natives, where those stately cedars grew, which were conveyed to Jerusalem, and used in the construction of Solomon's temple. However this may be, this august edifice, having the same advantages of view with the adjacent plain, was erected in a most delightful situation.

From the ruins I accompanied my conductor to a rich spring of fine limpid water, on the brink of which we sat down to dinner. Such is the very cold temperature of this water, that I was unable to hold my hand in it for any length of time. Several of the villagers of Masra having favoured me with their company on this expedition, our provisions were a joint stock, and after making an agreeable repast we continued our progress to the right of the great mountain. The rocks contained Greek inscriptions; but as these consisted only of two

two or three letters, I did not take the trouble to transcribe them.

Ascending eastward, in the same direction, we came to other ruins, some of whose stones seemed perforated for the insertion of pipes, which might in former times have served for a fountain or jet-d'eau. These, therefore, were probably the ruins of an object, which had been erected as a *vista* to the temple, in the bottom of the plain.

Having reached the top of the hill, we found ourselves on the Afs's Back, which slopes on one side into the plain, and on the other into a vale of great depth. Along this ridge runs a canal, which serves to conduct the water to Masra, which I saw there in such plenty. I traced it for a quarter of a league, and came to a very steep mountain, where we found the copious source, whose bottom we could not perceive: from this reservoir two canals, each of which might contain three cubic feet, receive their ample supplies; but such is the intense cold of this water, that in drinking it one is in
danger

danger of losing his teeth; and I was apprehensive it might affect my bowels. I have been since told, what seems extremely probable, that these springs are fed by the snows of more northern mountains, which are melted by the sun, and afterwards filtrated through the rocks.

At the distance of about two leagues from Masra, the higher grounds being wholly uninhabited, I parted with my companions, who chose to return to the village, and took a little refreshment and repose. They went back to Masra; but though I meant to return to the same place, I chose to follow a different route, by the other branch of the canal, which sets off from the above-mentioned source.

My way soon led me to a natural arch, about forty paces broad, and four-score in length, than which I never saw a more majestic specimen of nature's workmanship, or more nearly approaching in many respects to the execution of art. The waters pouring from the heights during the melting

melting of the snow, gradually unite in a great torrent, which precipitating itself forms a cascade about forty feet high, pursues its course with increased rapidity amongst rifted rocks, and at length passes under this arch, fifty paces perhaps below the fall. The vault of the arch, though on a level with the road, is at least one hundred feet above the bed of the torrent, which here begins to enter the mouth of a little valley. The opposite banks serve as abutments to the extremities of the arch, which has all the neatness of effect expected from the skill and dexterity of an architect. It is difficult to say by what means nature, after having penetrated the solid mass of steep rocks, contrived to smooth and polish this into the form of a fine arch, with all the regularity and precision of the chizze: probably the violence of the current first made an impression on the less compact parts at its base, where having at length pierced and undermined the huge block, it afterwards gradually filed it away in this uniform manner, from an equal de-

gree of resistance being every where opposed to the force of the torrent.

Passing this curious arch, and making a sweep round the side of the mountain, I entered some pleasant and fertile fields. In a recess of the mountain I saw the sources of the river *la Croix*, which I had passed in my way to Masra. Keeping still on the skirts of the mountain, I passed in view of various beautiful cascades, and came to a large valley well watered, and producing a kind of small grain. *La Croix*, besides supplying a canal cut along the declivity of the opposite mountain, furnishes water to two others of a larger size. Crossing this valley I ascended a high earthy hill, where the soil becomes more sandy, and less fertile, than in the preceding parts of my excursion. Turning off to the right, I arrived at a handsome village, whence we have a view of Masra, situated on a neighbouring eminence. This hamlet is in the vicinity of a place named *Haragges*, and surrounded with fine mulberries excellently supplied with moisture, I passed some
poor

poor stony ground, little susceptible of cultivation; and left on my right a number of small vallies, apparently of great fertility. I now arrived on the borders of a little plain, on which stand a church and convent containing only one monk and a friar, detached in the manner of a little colony from a more populous monastery: here we passed the night, and had no reason to complain of our entertainment. Next day after mass, having breakfasted, for in this country it is against every rule of hospitality to suffer a stranger to depart without eating, we resumed our journey, and passed over a miserable soil, covered sometimes with a dead sand, and sometimes with large stones, similar to what we had seen the preceding evening. The produce of this district was chiefly pines, and herds of goats. At nine o'clock we saw a handsome church, at a village called Besommar, which is the residence of the Armenian patriarch. After paying respects to his eminence, I took some refreshment, and continued my journey. I descended lower on the mountain, and then

then turned to the right, entering upon a strong soil, in all respects like that of Aintoura and Jelton. Descending to a second ridge, which commands a prospect of the sea, I saw the village of Agousta below, and on our right at some distance that of Gazir. In the first, besides several cheiks, resides the venerable patriarch of the Maronitic sect of Antioch, at whose mansion I stopped, and was received with much politeness and affection. I had the honour to dine with this good man, who in the course of our conversation spoke Latin and Italian with great correctness and fluency. One of his grand vicars favoured me with constant attendance, and about four o'clock, when the patriarch awaked from his nap, I took an affectionate leave. We walked round the village, which is most agreeably situated on the declivity of a very high mountain, cultivated in the form of a wild amphitheatre, and interspersed with gardens and mulberry plantations. The houses are scattered all over the area of a horse-shoe, with its opening towards the sea, for such is the appearance

appearance of the mountain, and extend down to the bottom, where the ground rises into another ridge, which is well watered, and still very high above the plain. The whole of this mountain is well cultivated; and in the middle of the village, opposite to the house of a cheik, is a copious spring of excellent water. The situation of this village is extremely beautiful; but sometimes about noon clouds, attracted by the lofty tops of the mountains, produce an obscurity, and a thick mist, which I apprehend is insalubrious.

Quitting the village, I crossed the mountain, passed a stony barren region, and came in view of the hospice of Arissa, which belongs to the fathers of the Holy Land, or the Recollects of St. Francis. After an hour's walk from Agousta, I arrived at this religious mansion. The hospice or convent is situated on the summit of a mountain, at a little distance from the sea, of which it commands an extensive prospect; but standing upon a poor soil, and having no water, except what is preserved in cisterns, it is upon the whole

whole a barren and dreary retreat. I departed next day early, and after descending towards the inland country, and travelling in the skirts of the mountains, which are extremely painful and difficult, I at last reached a narrow dale watered by a beautiful rivulet. I ascended on the other side, and skirted the mountains, and soon came in sight of Aintoura, presenting itself on an adjacent hill. The intervening ground is very uneven, but not so wild and rugged as the high mountain I had just traversed. I arrived at Aintoura on the sixth day; and having, after dinner, thanked the superior for all his kind offices, I began to descend towards the plain.

I reached Baruth in the evening, after an absence of ten days, which had been spent in exploring the mountains of the Quesrouan. The prior of the Capuchin convent received me with his usual civility; from him I learned that a king's chebec had arrived from France on a cruize off the coast of Syria. Having obtained further information that this vessel, then

then at the island of Cyprus, was expected in a few days to enter the port of Sidon; and as that city was only distant eight leagues, I proposed instantly to set out, in hopes of meeting some old companions, with whom I had served at Toulon. Accordingly, on the 25th of August, I proceeded to Sidon, and waited upon the French consul, who shewed me much kindness, and offered to accommodate me with quarters in his house. He confirmed the prior's information respecting the arrival of a French chebeck; but I got notice some days after, that she had quitted Cyprus, and was sailed for Candia, in order to join other ships of the same division. Disappointed in my views, I resolved to proceed directly to Acre, persuaded that the frequent arrivals there from the port of Marseilles must render my passage to France much less precarious.

My fame as a traveller seemed to have made some impression on the mind of the consul, for he made many enquiries concerning my late expedition, and pre-

sed me to spend a little time longer in his family; urging, as reasons for my compliance, the extreme fatigue I had suffered in the desert, and the deranged state of my constitution. He observed that the remains of an eruption on my skin, which had made its appearance in the country of the Marrattas, proved that my blood was greatly heated; and as I was desirous to study the character of their mountaineers, I ought to consider them more extensively, and avoid forming a hasty opinion from a cursory view, or rather from the appearance of a few individuals. Although a long seclusion from the company of women had produced in me a rusticity of manners as well as appearance, his wife seemed to be of the same mind with her husband, and united in entreaties that I would remain their guest for some time longer. The resolution I had taken, to sail directly for France, began to be shaken. The weak state of my health, an eruption on my skin, and above all, the additional pleasure I had in prospect among these mountains, seemed on this occasion to suspend the

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the ordinary vigour of my mind; and fresh knowledge, so agreeable to my taste, which I hoped to acquire in my intercourse with the neighbouring Arabs, apologized for what, however, I could not help tacitly regarding as a facility of temper. About a month after my arrival I was seized with a regular fever; but the use of emetics, and the great care and attention of the consul and his family, gradually restored me to health.

In the environs of Sidon the eye is delighted with the delicious verdure of many fine prospects; the rich gardens and orchards, which are excellently watered, diffuse over the face of the country the appearance of one continued forest, consisting of various fruit-trees, together with the vine, which is permitted to grow here in all its luxuriance.

In the mountains of the neighbourhood are many caverns excavated in the rocks, with ten or twelve cells in each, according to their size. These, according to tradition, are the tombs of the ancient inhabitants of Sidon; but I am rather inclined to believe

they were places of retreat for the natives of the mountains. A castle is shewn built by St. Louis;—some pillars of marble and floors of jasper in Mosaic, are the principal remains of antiquity that now exist of this once beautiful and flourishing city.

On the island of Java are several mosques, scarce meriting the attention of the curious; but in the vicinity of this town I obtained access to a very considerable one. The building is of a quadrangular form, and is erected, like all other mosques, according to the direction of its place relatively to Mecca. The first object I remarked is a rail at the bottom of the mosque, within which is contained a model of Abraham's house at Mahomet's grave. Rows of lamps, ornamented with ostrich's eggs, appear suspended from the ceiling, at the distance of seven or eight feet from the ground. The floor is covered with a clean handsome mat for the prostrations of believers; a religious ceremony which they constantly perform with the face towards Mecca. This mode of adoration consists in quick and frequent prostrations,

prostrations, and does not in all probability owe its origin to Mahomet, since in the Christian worship of those parts we find it practised nearly in the same manner: it is however, an expression of piety and devotion, of a nature noble and majestic, and highly suitable to those sentiments it is meant to express.

Besides studying the rules and principles of the Arabic language, in which I was soon able to discover much beauty, I was at pains to obtain every information in my power relative to the manners of the people who live among the adjacent mountains. That district which lies towards the S. W. is inhabited by a sect of Mussulmen, who are named *Mutualis*, and are said to have no connection with any other nation whatever. They observe the same distance and reserve towards strangers as the natives of India, neither inviting them to their houses, nor eating with them from the same dish; and though I cannot complain of having received the slightest injury during the time I passed in their villages, I own, in their appearance, they

have something peculiarly rude and ferocious. They tolerate Christians in the free exercise of their religion, who, happily, are much less the objects of their hatred and animosity than the Turks. Their dominion extends over the mountains all the way from Gebail to Balbec, including both towns, where they are reported to be much more savage in their manners than in the vicinity of Sidon. The mountains in the N. E. of Sidon are peopled by the Druses, among whom Christianity enjoys an equal degree of toleration as among the Mutuallis.

The natives in these mountains are disaffected to the Turks, an antipathy partly owing to the influence of inveterate prejudice, and partly to a difference in matters of religious opinion. They are sensible it is to their own bravery, and the inaccessible nature of their mountains, that they owe their happy independence. The Druses are well affected towards Christians in general; but holding themselves descended from a French ancestry, who are said to have taken refuge in these mountains

at their expulsion from the Holy Land, in the end of the crusades, they have more than ordinary affection for the people of that country. The principles which, according to historians, actuated the subjects of the old man of the mountain, still influence the minds of some individuals.

In the vicinity of Jerusalem I am told there is a race of Bedouin Arabs, who likewise affect to be descended from the French. The Capuchin from whom I had this information had experienced many instances of their partiality to his country, as well as a missionary of the same order, who resided among them for some time in much credit and esteem.

I was charmed with the beauty and serenity of this climate, which, in my opinion, is in a peculiar manner what a man who is desirous of becoming the child of nature would wish to enjoy. In the different regions of the globe which I have visited I have found no climate equally propitious to the natural state of man with that which extends its mild influence over the

southern parts of Syria. In the countries situated between the tropics the rains fall almost incessantly during six months of summer; the countries, on the contrary, a few degrees without the tropics, have but little rain, and that only in spring and autumn, the seasons when it passes from cold to hotter regions of the earth. In Asia, on the confines of Bassora; in America, in the vicinity of Sartille; as well as in the desert regions of Africa, I have had occasion to remark that scarcity of rain, rendering the soil dry and inhospitable, gradually reduces it to a dead sand. I will not pretend to say, however, that from this partial observation any rule can be drawn that shall obtain universally; but the fact seems to be, that from the latitude of thirty to thirty-five degrees, the summer six months are entirely exempted from rain; whilst in the succeeding period the cold is uniformly moderate, and one meets with many intervals of fine weather equal to the most beautiful days in summer.

In Syria a variety of grain springs and comes

comes to maturity during the winter months; a fact which affords undeniable evidence of what I have now been asserting. I acknowledge there are certain species of trees which then shed their leaves; still, however, it is true, that in the month of November I have eaten new beans and pease, while the gardens, abounding in flowers and vegetables, continue to produce from that month till the opening of summer. The particular situation of Syria contributes a great deal to the excellency of the climate: it is protected from the north wind by an extensive ridge of lofty mountains; it is bounded on the west by the sea; and on the east with the arid deserts of Arabia, from whose parched and sandy soil little vapour can arise to produce rain. The higher Egypt, as well as the country contiguous to Lima, are finely situated; but I believe the one and the other owe their dry and beautiful climates to some high ridges, which intercept the progress of the clouds. In the neighbourhood of Lima the soil is sandy and barren, while Egypt owes her fertility to the industry

dustry of her inhabitants, joined to the annual inundations of the Nile. Besides, the heat of summer in the higher Egypt is almost intolerable; and every one knows that the Cophti as well as the Peruvian, groaning under the oppression of despotism, are highly taxed for their advantages of climate.

Among the productions of Syria are those of hot as well as cold climates; wheat, barley, cotton, the bamy or gom-beau, the oak, the pine, and the sycamore, all grow in a great degree of perfection. The vine, the fig, the mulberry, the apple, and other trees of Europe, are no less common in the gardens and orchards, than the jujubier, the fig-bannan, the lemon, sweet and sour, the orange, and the sugar-cane: all the roots and vegetable productions of these different climates are likewise found here in abundance.

The rites and ceremonies of the Catholic church are as regularly and openly exercised in the bosom of the Syrian mountains, as in Paris or at Rome; with this difference, however, that as the manners of the

the people are more simple, so their devotion, as well as their morals, are proportionally purer in the former than in the latter.

The industrious character of the natives appears in the cultivated state of their mountains, many parts of which present the face of a fine garden. Springs, judiciously directed, water their mulberry plantations, in which consist the wealth of the country; and such is the superior quality and high value of the silk raised from the mulberry-leaves, that the farmer obtains by his trees, at little expence or labour, a competent subsistence for his family: wine, oil, and figs, are articles from which he likewise derives considerable emolument.

We do not meet here with any thing to compare with the riches and luxury of European nations; but as the fortunes of individuals are less unequal, poverty and indigence, which consume the lowest class of the people in the finest provinces of France, are altogether unknown.

If

If any person wished to know where man is subjected to the least penury and wretchedness, I would refer him to the mountains of Syria, where the refinements in luxury are indeed precluded, but where he would amply enjoy every thing necessary to his peace and happiness. The powers of the mind are not chilled and exasperated by the severities of an inhospitable climate, neither are they debased and enervated by the secure possession of unsolicited abundance. Subsistence, though easy, is not, however, to be obtained without bodily fatigue, which tends only to brace and strengthen the limbs. The avocations of the people are entertaining to the mind, at the same time that they are beneficial to the body, and divert them from any desire for gratifications which are only necessary to the happiness of those devoted to habits of idleness and intemperance. Whoever looks forward to a state of vacancy and idleness as the period when he shall begin to enjoy life, would, were he
ever

ever to attain it, probably find himself miserably disappointed. Moderate labour, and a temperate diet, rendering the body healthy and robust, impart also vigour to the mind; and hence arises that fine relish for those innocent pleasures which delight the industrious man after fatigue, more than is ever experienced by his wealthier but more indolent neighbour.

Nocte fatigatum somnus, non cura puellæ,
Excepit; et pingui membra quiete levat.

In vain would the traveller expect to meet, in those mountains, with men of great learning, or of very polished and refined manners; but he will find men in their best and happiest state, men pursuing their duty from the impulse of natural sentiment, firm friends, good fathers, virtuous citizens; and such characters are of more benefit to the world than the rich, idle, and luxurious, who in more refined countries contaminate the manners of the people by their example,
without

without contributing in any degree to the real interests of mankind,

The monks of Syria are neither profound theologians, nor extremely rigid in their manners; the rules of their orders are simple, and scrupulously observed; but they are in reality what they affect to be in appearance, humble servants and disciples of their Master, and earn their daily bread by honest labour, and the industry of their hands.

The secular clergy have little either of learning or rank to be distinguished from the vulgar; but though their knowledge is chiefly confined to the New Testament, they are men of regular and pious lives, and highly esteemed by their flocks. Little indebted to the emoluments of a liberal public establishment, they earn by toil, and the sweat of their brows, a subsistence for their wives and children. They give constant attendance to the service of the altar, preach the gospel to the poor, and enforce the Christian morality by their example, to which the
abolition

abolition of celibacy among them has been of advantage. The attention they bestow on the education of their own families furnishes an important lesson to those who are less immediately under their eye. I have always considered marriage as a natural duty, and constituting one of the inalienable rights of mankind.

The laws and maxims of policy that obtain in such countries as were first peopled appear to me, in general, to be the best; but no laws or institutions, how wisely soever suggested, are able to restrain the desires of men assembled in great cities: in the country alone the traveller may hope to discover their original meaning and intention. There the peasant, removed from the depraved society of the citizen, from the improper disposal of his time, and every means of corruption, implicitly follows the laws and customs of his ancestors.

It is a maxim with eastern nations, that a man shall be bound by the obligations of marriage, without any previous acquaintance with his intended wife. Now, few institutions

institutions can immediately appear more whimsical and absurd; in experience, however, the inconveniences we might think incident to such a practice are not felt; and I am satisfied, from all I have observed in the families of the mountaineers, amongst whom I made it my business to reside, that the feuds and animosities of domestic life are much less frequent there than in the countries of Europe. It is likewise usual in India to marry at the age of eight or ten, and a girl is generally betrothed to a particular husband at the age of three or four; and I repeat, that in my experience I had the good fortune never to meet with a single couple who seemed to have been injudiciously or unhappily paired. Educated together from the years of childhood, they become familiar with each other's humours, acquire the character of situation, and are not likely to experience in advanced life any thing that can reasonably give occasion to surprize. The husband exercises dominion over his companion, while she uses with success, in her turn, her natural weapons
of

of tears, gentleness, and submission. Thus, between a couple of Asiatics, born, as it would seem, with a kind of innate rectitude of mind, we naturally expect the most happy and cordial union. Respecting the liberty of free choice, in which the strength of the argument on our side seems to consist, I am afraid that in the tender and inexperienced mind there frequently springs from this very source a love of variety; for the woman who conceives herself entitled to chuse in one instance, may see little harm in exercising the same right a second time, provided she happens to meet with another person whose character is better fitted to engage her affections.

It is an opinion pretty generally received in the nations of Asia, that the morals of the women have much influence on society at large, as well as on their own children. But they have an idea, perhaps a little more peculiar to themselves, to wit, that the quality and intensity of sentiment in our sex result partly from the allurements of pleasure, partly from prejudice and habit, and partly from the dread of those evils

which tend to the destruction of the individual. Desire, hope, love, hatred, and, in general, all our sentiments and actions, depend, according to them, upon a selfish principle of fear, which, in proportion as we are impressed with the danger of defeat, or the hope of victory, produces weakness or courage.

But of such as consider fear or an interested concern for our own welfare, as the ultimate principle of human sentiment and conduct, I would ask, Whether a mother's fondness for her child, as the Asiatics seem to believe, contains no ingredient of a more liberal origin than that sweet sensation of pleasure she experiences at the end of her labour, when she reflects that her sufferings were occasioned by a being which makes a part of herself, and therefore entitled to her kindest affections? Must the gradual increase of paternal affection be referred solely to habit, and the attachment one necessarily acquires for an object which costs him much care and anxiety? In the same manner is the sentiment of friendship, a sentiment equally

equally rare and valuable, to be resolved into habit, or the hope of deriving advantage from our friend? Are pity, charity, and beneficence, which are excited by the misfortunes of others, of no higher account than that of a mean reflex sentiment on our own condition? In a word, are magnanimity, generosity, and courage, nothing better than different modifications of the same interested principle, congratulating itself on having escaped those evils which we wish to alleviate in others?—This system is too humiliating to the human species to be founded in the constitution of nature.

In Arabia, and in all countries with which the Arabs have intercourse, the women are subjected to the veil, and almost entirely secluded from the company of the men. Each sex lives apart, and in conformity to its own humours; inso-much that the husband spends but a small part of his time with his wife. This custom is considered as extremely beneficial to both parties; for, as the object of marriage is mutual fidelity, the great danger incident to happiness in that state is to be

apprehended from easy and frequent communication between the sexes : and as the temper and dispositions of a man and his wife do not at all times coalesce, the seldomer they meet the fewer occasions will occur of domestic strife and animosity. Hence they conclude that nothing can be expected from unrestrained intercourse betwixt the sexes, but excesses of passion in the one, danger to the innocence of the other, and multiplied causes of contention in both. Accordingly, the only persons of different sexes who enjoy any share of social intercourse, are such as stand in the nearest degrees of consanguinity ; a pleasure, however, which is permitted even to them sparingly and on rare occasions. In many families these maxims of reserve are so strictly observed, that as soon as boys attain the years of thirteen or fourteen, they are removed to a particular wing of the building, named Mansoul, which is entirely unconnected with the female apartments.

Men in eastern nations are extremely jealous of their superiority over the female sex ; and hence it is that a man seldom condescends to eat with his wife.

It

It is her business to serve her husband at table with all the care and assiduity of a servant ; nor does she find herself at liberty to sit down to a meal until he is done. He never desires her opinion, or deigns to converse with her on the subject of family affairs. He seldom assigns her a task that may not be performed without stirring abroad, nor any business abroad but what may be performed under her veil. Women in every condition of life are subjected to these regulations, and their time is all equally employed with their children and household affairs, which, however, from their plain and simple manners, require little application. I almost revolted against this slavish and subordinate condition of the sex. But I was struck with the great similarity I discovered in this point between the manners of the American savages and those of the Arabs, as well as other Asiatic tribes; a resemblance extremely surprising, when we consider the great distance the Arab and American are removed from each other. In America the savage charges himself with nothing but his

gun, while his wife follows behind him loaded with every article of the family baggage. In Asia it is the same: the savage entertains no conversation whatever with his wife; nor does she presume to be present at any of his parties. The same are the manners of Syria, and indeed of the Asiatic continent in general. In the Bissayan isles, and among the Marratta tribes, as well as in America, the fields of Indian corn are cultivated by the women alone. The Arab mounts his ass, and leaves his wife, with a large bundle on her head, to follow him on foot. The savage sits at his ease in his canoe, while his wife keeps tugging at the oar without murmur or complaint. Now it appears very remarkable that two people inhabiting opposite hemispheres of the globe, the one ancient and the other probably modern, should so strongly resemble each other; whilst Europeans, at an equal distance from both, have manners entirely different.

In Arabia, a numerous family is an object of great desire to both sexes. Hence an old maiden, an aged batchelor, and a barren

barren woman, are regarded with a sentiment bordering on contempt. The husband and wife are equally delighted at the birth of a child; and upon the delivery of the first male, resign their own name, in order to take the more honourable appellation of the child's parents. Thus, should Peter and Mary have a son, James, they immediately cease to be Peter and Mary, and are styled henceforth the father and mother of James. The father of James begins to cultivate his beard, as a badge of his new-acquired dignity, as well as to attract that respect and veneration which he conceives now become due to him from the public. Of this description, among others, are the Syrian Arabs. The Arabs of the Bedouin tribes assume the name of the common stock: hence Ben Halet, or the children of Halet. A name, I conceive, by which all the individuals of the tribe are represented as brethren, is at the same time interesting to the mind, and extremely useful in society. It very sensibly implies a reciprocal obligation; in one view admonishing the children of the duty and respect they

owe to their fathers ; in another, engaging the parent to maintain a kind and affectionate behaviour towards children, whose names it is his glory to bear.

From the extreme reserve maintained between the sexes, we are not to expect in the circles of Syria that gaiety of manners, or highly seasoned though superficial conversation, to which, in different countries of Europe, a constant and anxious desire of pleasing the women has given occasion. The youth, in the most lively period of life, are all equally serious in their deportment and conversation ; supporting a gravity of manners which gradually increases as they advance in years. They speak but little, and never lose sight of the object they had first in view. A total want of vivacity, the habit of smoking, which gives occasion to frequent pauses, and that of stroaking their beards and handling a kind of chaplet, allow them time to consider and digest their questions and replies. In discourse they are short and energetic, proportioning the number of their words to the nature of the subject in discussion ; hence a peculiar

liar characteristic of their language, which, if I may presume to form an opinion on the little knowledge I was able to acquire of it during my abode in this country, is the most simple and expressive in the world.

The fair sex are never introduced as a topic of conversation; nay, they even pass in the streets without obtaining the smallest notice from the men. The places they are known to frequent are deemed sacred and inaccessible; and a man would feel himself affronted, who should be accused of having remarked or saluted a woman in public. Europeans, I know, consider those eastern manners as the gloomy result of extreme jealousy; but I rather regard them as the consequences of a punctilious delicacy relative to the point of honour in the sex, who, according to the maxims of Asia, are not supposed to have any acquaintance with men, except in the person of one individual. The women, nevertheless, contrive to pass the time agreeably by themselves; and as the sole object of their parties is amusement, little affected by any ingredient

ingredient that can give occasion to latent disgust, they probably experience more real gaiety of heart than the fair European, who, in the midst of her crowded and promiscuous assemblies, is often liable to be disturbed by envy, jealousy, or resentment. With a mind easy and unembarrassed, the Asiatic seems to move in a situation which affords a finer relish for the society and enjoyment of her companions. She receives the visits of her friends in her own apartments, while the garden, the bath, and the tomb, are the places of her public resort. This Oriental custom of frequenting the tombs, is a strong proof of female sensibility; the mind being nicely susceptible of impressions, but at the same time endowed with a peculiar versatility of reflection, has stamped its own image on this kind of assembly. Upon their arrival at the grave of a deceased friend, they give full vent to the sorrow and anguish of their bosoms; afterwards they gradually enter into conversation, which takes a serious, gay, or even ludicrous turn, according to their different characters.

ters. After all, a good heart may here find relief; and many, I have no doubt, profit by those lessons of moral instruction they receive at the grave, however extraordinary the custom itself may appear to strangers.

The natives of this country are extremely tenacious of ancient customs; a circumstance which will account for the many vestiges we still trace of the manners and usages of the ancient patriarchs. The *tanour*, or cylindrical oven, employed in baking their cakes, and the *tantoura*, or silver cone, a kind of head-dress worn by the women among the Druses, are evidently the same with the Jewish oven and Judith's mitre. The manners of Abraham and his family may be traced in the habits and pursuits of the Bedouin shepherds, who, since the age of Laban, have led about their flocks during the day, and folded them in the evening. The style of the Arabic language in our own times is the same with that of the Old Testament, a sameness which could only have been preserved by an anxious attachment to the modes and customs of their progenitors.

Being originally descended from wander-
ing

ing tribes, they are at little pains to adorn their houses; and the different articles of their furniture are so contrived as to be easily packed up for the convenience of travelling. Riding is of all exercises that of which they are most passionately fond. In their persons they are clean, sober and simple in their manners, and entire strangers to luxury. The pompous and arrogant genius of the Turk has been communicated in no degree to the inhabitants of this country, whose courage and virtuous simplicity have hitherto bid defiance to the fetters of a despotic master. They are, however, selfish, and sometimes, though rarely, fraudulent towards the French, who, they insist, ought to pay them a certain tribute in consideration of that commerce they are permitted to carry on in their harbours. Besides, the extreme difference they discover between the manners of France and those of Syria, disposes them to look down on the natives of the former country with disdain.

In Syria we find four orders of men only: first, princes; secondly, lords and governors;

governors; thirdly, opulent merchants and farmers; and lastly, the poorer peasantry, and all below them. A prince or lord, provided he abstains from commerce, may descend from his rank in order to redeem his decayed fortune, without losing one tittle of the respect due to his birth. The merchant and farmer, how opulent soever their circumstances, are incapable of rising to a higher order, but, like the prince, and for similar reasons, may descend to a lower condition without any diminution of his consequence; and in many instances the children of reduced governors, clergymen, and merchants, are not ashamed to enter into the service of strangers, who are greatly their inferiors in point of birth. The right every individual possesses of redressing his own wrongs has given occasion to something similar to our point of honour, which prevails equally among all orders of men. The Arab retaliates on his adversary, how eminent soever his rank, the moment he receives an affront; a custom which, considering the circumstances of the country,

country, more effectually restrains violence than the operation of the severest laws for the punishment of crimes. If the Arab shews a constant deference towards the person of his chief, it is on account of qualities really useful to the tribe; but as in all ranks, manners, dress, and the fare of the table, are extremely similar, it is difficult on ordinary occasions to distinguish one order of men from another. Every one is acquainted with the high pedigree of an Arabian chieftain, who, nevertheless, in his affability and condescension to his inferiors, forms a striking contrast to the upstart nobility of modern nations. The prince, the lord, and the peasant, sit down to the same table, enter familiarly into conversation, and light their pipes at the same taper, under as little ceremony or constraint as we expect to meet with in the society of brothers. In fine, men in all conditions of life eat, sleep, and work together; insomuch that I have often mistaken a lord for a peasant, and a peasant for a prince, the superior beauty of whose horse, and brightness of his armour, being the

the only marks by which the latter may be known.

Wishing to become better acquainted with the natives of the Syrian mountains, I proposed to give them a little more of my time, and particularly to visit the people called Druses; meanwhile I resolved to pay my respects once more to my friends the Maronites of the Quesrouan, and accordingly my first stage was Aintoura; thence I continued my journey towards Agousta, where I hoped to have had the honour of meeting with the patriarch of Antioch. At Aintoura I saluted my friend the superior of the jesuits, who earnestly requested I would pass some time at the convent; but I excused myself, and went to sleep at Baruth.

Next day, having set out for a place named Abey, situated among the Druses, I crossed the plain of Baruth diagonally, and travelled three leagues southward. In the vicinity of the town this plain is planted with mulberries, after which I came upon a beautiful forest of pines in a quincunxial form, close to a little Arabian encampment.

campment. Passing a dry desert soil with some olives, and a few plantations of the mulberry, I arrived at a large village near the foot of a mountain, the residence and patrimonial inheritance of an obscure emir. Keeping this village on the left, I ascended by a long and steep path, and passed another large village on the right. Here the traveller traverses several mountains, and having ascended to a considerable height, he finds a large village named Aramon, containing a castle or seraglio, which belongs to the family of the reigning emir. The adjacent country appears to be well watered, and is planted with olive and mulberry-trees. Having descended from Aramon, and crossed more mountains with their intervening vallies, I at length discovered, from the top of a high ridge, the village of Abey standing on an eminence before me. I passed a little village, from whose emir I received every attention, and arrived at Abey in the evening, after a journey of seven leagues.

This village was once the residence of an emir's family, which is now entirely extinct.

It

It is situated at the distance of two leagues from a large town named Dair-el-Kamar, which is the capital of the Drusean country, and the seat of the grand emir and his relations. Its position, at three leagues distance from the sea, and one from the river Thamour, is by far the finest I have yet met with. Abey is built on the third flight of a vast amphitheatre, formed by three mountains piled one above another, and occupying the whole intervening space between the village and the Mediterranean. From this lofty ridge the eye commands a view of Sidon and Baruth, with their adjacent plains. The descent to the second flight is formed by a small ridge or Afs's Back, on each side of which is a little valley at the bottom of a very high and steep precipice: both vallies are watered by a copious rivulet of fine water, supplied by the springs in the neighbourhood of Abey. These springs are of great use in watering the sides of the mountains, which, notwithstanding their very abrupt descent, are dressed in an amphitheatrical form, and planted with the mulberry.

There are likewise five or six other springs in this district, on the confines of which the traveller finds square plantations of the walnut-tree.

I fixed my head quarters in a Capuchin convent, from the superior of which I met with kindness and hospitality. This convent overlooks five or six highland villages, in which I spent the greatest part of my time; and as the great object of this excursion was to observe the manners of a people hitherto but little known, I omitted nothing that could introduce me to their acquaintance and good graces. Besides living with the natives, I assisted at all their rustic diversions, and even made myself useful to them by watching their sheep and goats; and I have the satisfaction to think that I was the cause of diminishing, in some degree, that aversion which, contrary to their own rules of hospitality, and the regard they profess to entertain for strangers, they had retained against the French. After conforming to the life of a savage in America, a Bramin in India,

India, and an Arab in the desert, I was now a shepherd on the mountains of the Druses; and often have I admired the instincts of my goats, who, after bleating and stamping with their feet, as if in defiance of the precipice that separated them from the flock, bound with alacrity to the opposite cliff. The extraordinary aspects of the rocky ridges, which in the course of my vocation I had frequently occasion to observe, as well as the social and friendly intercourse of my fellow-shepherds, were the grateful wages of many painful and difficult excursions over the distant hills.

During my abode in this country I assisted at several funerals, Drusan as well as Christian; ceremonies which, with a little difference in the form of their prayers, are in other respects extremely similar. In a few hours after he expires, the deceased is laid out under a tent, dressed in his ordinary apparel and warlike accoutrements; and the more devout Druses, concerning whom I am to speak, place likewise a pious book in his hands. The women hasten from all quarters, in order to seat themselves

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around

around the corpse, and to bedew it with their tears ; while the men, after making the vallies resound with the most dismal cries and lamentations, as a signal to the adjacent villages of what has happened, remain in deep silence at a small distance from the tent. In a little time the friends of the deceased are seen flocking in crowds from their respective villages ; and as soon as they are perceived at the tent, the nearest relations take up the body, and set off to meet them. Having joined their acquaintances, they carry it at some distance from the houses all round the village, expressing the most clamorous regret on the occasion by cries and groans, waving their handkerchiefs in the air, and gesticulating with their bodies in a violent manner. The dead body is now returned to the tent, where the women resume their former situation, repeating, however, their part of the ceremony at every new arrival of friends. Thus the body lies in a kind of state till next morning, when the inhabitants of the village, Christians as well as Druses, assemble, and having laid the
corpse

corpse on a bier, carry it out before the door in profound silence. Here a Catholic or Drusan priest, according to the religion of the defunct, begins the service, which consists in a number of prayers, recited in a low tone of voice. The preparations for the departure of the bier are accompanied with the most doleful howling and even resistance of the women, who seem unable to brook a final separation. Meanwhile the men continue with mournful gravity to be passive spectators. At length the principal mourners retire weeping and inconsolable into the house, when it is the business of the men to conduct the deceased to his grave. When the funeral is over the strangers are invited by the inhabitants of the village to their several houses, where, while they commemorate the virtues of the dead, they entertain their guests in the best manner they are able.

I now paid a visit to the town Dair-el-Kamar, situated near the banks of the Thamour, and on the side of a mountain opposite to that on which stands the village

of Abey. I passed the river by a bridge built in part over a crust of petrified clay, which presents the traveller with rocks that had been immersed in the mud, and tracks occasioned by runs of water previous to the period of its petrification. El-Kamar is well supplied with excellent water, and stands at least equally high with the village of Abey, but is more difficult of access. The palaces or seraglios, which belong to the emirs of the reigning family, are fine buildings; the churches are handsome, and built in good taste, and the houses of some cheiks and commandants have large and convenient apartments, but the rest of the town consists of mean and ill-constructed habitations. The Druses do not exceed one half of the inhabitants, while the remainder are all Maronites and Greek Catholics; for, owing to the zeal and industry of the Capuchin missionaries, who in the course of twenty years have restored to the communion of the Romish church near three-fourths of the nation, there are at present only a very few schismatic Greeks in those parts.

The

The mountains south of the river Thammour are named the Land of Souf, though Dair-el-Kamar is in this district, and the ordinary residence of the emirs. As many of the emirs, however, have removed to Baruth, they are by no means so powerful, or of so much consequence, here as upon the northern parts of the river. A great cheik in the country of Souf frequently eludes the homage which he owes to the authority of the grand emir. The third and last division of the mountains is inhabited by cheiks of tolerably regular and quiet manners, as well as by two families of emirs, who are proprietors of a very considerable territory. The Christian cheiks, or the descendants of the house of Gazen, who are the great lords of the Quesrouan, though possessed of a large and populous country, give little interruption to the emir's government. The fact seems to be, that the former being extremely numerous, but broken into small branches, are incapable of uniting in one body, and consequently of forming or executing any premeditated plan of opposition to his authority;

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thority ; a circumstance, the advantages accruing from which to his tranquillity have not escaped the sagacity of the grand emir, who, by sowing dissension and jealousy among their different members, is enabled to preserve the balance of power in his own hands, and to prevent their entering into any dangerous combination against him.

The forms of legal procedure within these mountains are extremely simple. The cheik administers justice to the inhabitants of his own village ; but in terminating their suits, particularly of a civil nature, he acts for the greatest part as an arbiter or umpire between the parties. If the persons concerned in the suit either decline his jurisdiction, or refuse to acquiesce in his decree, they may appeal to the court of the grand emir, who, except in actions of property situated in the Quefrouan, and holding of the house of Gazen, or belonging to inferior emirs possessing an exclusive jurisdiction over their own estates, is the ultimate and supreme judge. The administration of justice, owing to the
weak

weak state of civil authority, is by no means severe; and hence the judge seldom attempts to execute a more rigorous sentence than that of quartering troops on the delinquent, or burning his mulberry-plantations. Apprehending offenders is attended with such danger and difficulty, as to render the infliction of corporal punishment extremely rare. A mountaineer is never seen without the walls of his cottage unprovided with a dagger or sabre; and if he means to go to any considerable distance from home, he is armed likewise with a gun and pistols. By the maxims of their consuetudinary law, a man is warranted to repel force by force, and to redress his own wrongs in the best manner he can; and therefore whoever conceives himself insulted dispatches his antagonist the moment he finds an opportunity of levelling his piece at him, with as little concern as he would kill a woodcock.

A man who gives his daughter in marriage to any but one of his own relations is considered as bringing reproach on himself and his tribe: and I have been told such

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as have ventured to transgress this rule of family alliance have been dispatched by the dagger, before the consummation of the nuptials. Families of the same blood entertain the most clannish attachment, insomuch that whoever offers an injury or affront to one, is held to be in a state of hostility to the whole tribe. In a criminal accusation, besides the protection derived to the offender from the combined force of his own kindred, if he dreads an obstinate prosecution on the part of the family offended, or at the instance of the grand emir, and that all the power of his friends will be unable to avail him, he retires under the protection of some cheik or inferior emir, who, in order to avoid the infamy he would incur by violating the rules of hospitality, contributes his aid to shelter him from the pursuit of his enemies.

Such emirs and cheiks as are not related to the reigning family, have no right to take into their service and pay any but the vassals and retainers of their own estates. But whoever is descended

from the family of the grand emir is entitled to make his levies all over the mountains; a circumstance which tends greatly to circumscribe the emir's authority as often as a dispute happens between him and any of his relations. Meanwhile it is the policy and constant business of the basha to create and foment such dissensions, no less with a view to weaken the authority of the emir's government, than by becoming at last the umpire of their quarrels, he may have an opportunity of extorting presents from both parties. The interferences which occasionally arise between the emirs and cheiks are never of equally serious consequence as those of individual families. The recruits which both parties bring into the field consist of men who have no stronger motive than their own caprice, or the ties of acquaintance, to prefer the pay of one emir or cheik to that of another. As branches of the same family are sometimes scattered in separate villages, and subject to different chiefs, it frequently happens that the father and son find themselves opposed to each other. The two
armies,

armies, however, thus composed, are always sufficiently careful not to shed the blood of their friends, out of compliment to their leaders. The chief mischief to be apprehended in such situations, is a great deal of clamour, riot, and confusion. As soon as the two armies are in presence of each other, the chiefs and heads of the peasantry deliver their sentiments upon the matter; and as every one thinks himself entitled to a share in the administration of affairs, the troops in general canvass the grounds of the dispute in their turn. If the popular opinion happens to be in favour of a pacification, it is intimated by the chiefs to the commanders in chief, who commonly find it expedient to accede to the terms dictated by their retainers; but should the terms of accommodation insisted upon by the parties be so widely different as to preclude all hopes of accommodation, the congress breaks up, and after committing some devastation on the enemy's mulberry-plantations, every man returns to his own house, satisfied with what he has performed. The peasant, therefore,

fore, besides having had an opportunity of displaying his military talents, pockets the annual pay of the emir for his services, and returns to his plough, the only person benefited by the campaign.

But if their intestine quarrels are tame and inoffensive, the wars they wage against strangers are proportionally sanguinary and fierce; and hence that terror with which they are regarded by all around them. Various instances render the fact undoubted, that a mountaineer undertakes assassination at the command of the emir, and frequently descends alone, and in cold blood, to execute his purpose on the devoted victim, whether in the city or the camp. A Drusan some time ago stabbed the aga of the customs at Sidon, in the presence of his clerks, whilst the friend of the assassin, a Maronite, stood at the gate of the town with a pistol in one hand and a sabre in the other, in order to cover his retreat.

The money or tribute payable to the Grand Signior is levied by the emir from the cheiks, who apportion it in their turn on their respective villages, and collect it from
individuals

individuals by a fair assessment. But in such villages as hold directly of the grand emir, this tax is imposed by a rate fixed in an assembly of the inhabitants. It is competent to those assemblies to deliberate and decide on all business of national concern, such as public repairs, and the best methods of improving and cultivating the soil. The taxes are inconsiderable, and imposed with strict impartiality, according to every man's property in land or cattle. The wealth of the people at large consists chiefly in goats, which occasion no expence, and but little attention; for such is the genial warmth of this climate, that at one degree of elevation in those regions, or another, they are assured of fine pasture at all seasons of the year,

One half of the inhabitants in the land of Souf are Christians; a third are Catholic Greeks; and the rest Maronites. The schismatic Greeks are so inconsiderable in number as to be of little consequence. In the other districts of those mountains one half of the people are of the Maronitic sect, with very few either schismatic

or

or Catholic Greeks; the other half are composed of Druses, divided into two classes: the first have no other religion than that of nature; while the second, named Acquelle or spiritual Druses, are the followers of a religion, the principles of which are altogether unknown. The honour of belonging to this class is not to be attained by birth, but by a life of simplicity, innocence, and religious penitence. Its votaries appear dressed in black, or in a garment striped black and white, wear a white turban, but of a modest form, and are not allowed, by the rules of their order, to carry arms, except when all the cheiks take the field, or in cases of the greatest emergency. Dreading to become accessaries to the guilt of those who may have acquired property by unjust or unfair means, they never eat with, nor will receive a present, but from men of the most irreproachable characters. Much of their time is spent in reading the five books of Moses, which in Arabic are named Taura, and at stated times they assemble to pray in their oratories; but what these oratories

oratories contain I neither had an opportunity of examining myself, nor of learning from others. On the days allotted to prayer and the services of the oratory, they keep watch upon the neighbouring hills to the distance of half a league all around. In houses named *caloué*, situated on the tops of the most steep and inaccessible rocks, and in the vicinity of their villages, the most devout of this order shut themselves up for several weeks together. Some, I was assured, admit to auricular confession penitents, whose sins urge them to seek consolation in the exercise of this Christian privilege. The memory of those acquelle who die, as they express it, in the sweet odours of holiness, is held in the deepest veneration, while their bodies have the honour to be deposited in the little oratory. They practise great austerities, fasting, prayer, and an entire abstinence from every species of pleasure; one example I had occasion to observe in a spiritual at Abey, who subsisted on bread and water alone. In this village is the body of an ancient Drusan, an object of great veneration

veneration over the whole country. The
 acquelle enter our churches with a modest,
 collected, and respectful deportment, and
 in this particular set an example to all
 Christians; though it must be allowed that
 the Christians of those parts have a much
 more devout behaviour at divine worship
 than is always to be met with in Europe.
 In fine, many of the acquelle seem to
 attend with satisfaction to the truths of the
 gospel; but the fear of ridicule, and the
 forfeiture of their goods, present violent
 difficulties to their conversion. Hence the
 reason why the labours of our Capu-
 chin missionaries, who, by their zeal, the
 purity of their manners, and particu-
 larly their skill in the practice of medi-
 cine, are highly respected in this coun-
 try, have been of so little avail. The purity
 and piety of their lives, however, procur-
 ing them access to the first families, se-
 veral of the emirs' wives have been con-
 verted to the Christian faith. The con-
 version of the mothers has led to the bap-
 tism of some of their children, with the
 consent of the emir himself, who from

his high rank is in a condition to despise the censure and reproach of his neighbours. I have some reason to believe there are emirs who would have little objection to be baptised themselves, provided the court of Rome, in consideration of inward conformity, would dispense with their observance of the external rites of the church.

The other class of Druses is extremely rude and uninformed; and though some of them are said to worship the true God, they may be considered in general as having no fixed religious opinions whatever. I am told they sometimes read the Taura, or books of Moses; but I can only say, from my own observation, that in their persons and deportment they are much more barbarous and uncultivated than either the Christians or their more pious brethren the *acquelle*. Among these Druses, however, I have known men of very good characters. They value themselves highly on their personal courage; and I am not sure that my bad opinion of their morals may not proceed from prejudice and their outward appearance.

That

That very extensive valley stretching in length from Sidon to the river Ibrahim, in breadth from the sea to Beca, and situated between the mountains of the Druses and those of Damascus, properly named Anti-Libanus, is wholly under the dominion of the grand emir. The tribes inhabiting the country between Sidon and the river Thamour are brave, well made in their persons, and considerably civilized. From the Thamour all the way to the Quesrouan the character of the people is more rude and ferocious. The natives of the Quesrouan are less arrogant, but impatient of strangers, and addicted to revenge. Lastly, in the country above the Quesrouan, known by the name of the Anti-Quesrouan, the manners of the people are still more coarse and savage; and thus I was able to distinguish four different shades of character in the natives of those mountains. Except, however, in certain peculiarities, the manners of the country in general are very much the same. Although a stranger, I lived in their villages without the least apprehension either of robbery or assassina-

tion; and, during the three months I passed at Abey, slept in a garden near the great road, without wall or fence of any kind, and without meeting with the smallest disturbance.

I had easy access to the society of twelve villages in the neighbourhood. Near that of Roche-maya I was shewn the enormous fragment of a mountain, which, undermined in process of time, had rolled down into a valley watered by the Thamour. A village and several little hamlets lay buried under the ruins, and the course of the current was for some time completely interrupted; but the river gradually washing away the loose and earthy parts of the mass, at length recovered its usual channel.

I now quitted my abode in this part of the country, in order to make a second visit to Masra-Casan de Bian, which, as I had occasion to mention in my first expedition, is situated at the foot of the highest mountain in the Quesrouan; I therefore proceeded to Baruth, and after visiting my acquaintance at Aintoura and Jelton, soon joined my good friend the
pastor

pastor of Masra, where, though in the end of June, I found the houses still occupied by the silk-worm, which supplies the general and most lucrative object of industry in those regions.

I likewise visited a village named Beca Touta, whose cheik the preceding year conducted me to view the inscription of Elfogra : he was very happy to see me, and under his protection I went to visit a handsome female convent of Greek Catholics. This building was erected by a rich merchant of Damascus, who after smarting long under the yoke of Turkish servitude, had retired to pass the evening of his life in the quiet of those mountains. I saw also, in a sequestered corner of the same district, the estates of the Besconta emirs, who are esteemed men of great power and consequence.

Having now made a considerable stay in this part of Asia, and being inclined to pass into Europe without loss of time, I proceeded directly to St. Jean d'Acre, a port much frequented by the trading ships of Marseilles.

At Baruth, Sidon, and still more at this place, I made acquaintance with families of Greek origin, whose manners are by no means equally pure with those of the Arabs, and whose minds, formed to all that delicacy, art, and subtlety discoverable in the refinement of their language, are far from being agreeable to my sentiments. In exchange for the honest heart, manly good sense, and naïve vivacity of the Arab, though at times a little ferocious in his temper, I could find nothing in them but the studied levity of a deceitful and interested mind. This reflection led me to make a brief comparison of the different races of simple men I had had an opportunity of seeing in the course of my travels; and having considered them in their manners, the entire freedom of their situation, and their peculiar vigour both of mind and body, I am obliged to hesitate between the Arab and American savage: perhaps, however, the principles of action in the former ought to throw the scale in his favour, in preference to any other description of men whatever. The pleasant and dexterous

dexterous genius of the Bissayan Indians, the suavity of manners inherent in the natives of India, and that goodness of heart in common to all those simple people, united to the superior excellency of their climate and soil, give them many advantages in my mind over the condition of Europeans, whether considered as to their country, climate, or manners.

C H A P. VI.

A Voyage from St. Jean d'Acre to the Port of Marseilles, touching at the Island of Rhodes, Malta, Tunis, and Sardinia.

SETTING sail for Marseilles in the end of June 1771, we bore away for the island of Cyprus; and having coasted it with a westerly, and consequently a contrary wind, prevalent in those parts during the summer months, we stretched northward in order to catch the breeze from that quarter, and accordingly found it on the coast of Caramania. It is observable that I had experienced a west

wind ever since my departure from Surat; a wind which blows generally, during the summer season, from the line all the way to the island of Candia; generally I say, for we must except certain intervals, in which the land breeze prevails. As soon as we came upon the coast in the gulph of *Satalia*, we saw a small vessel, which getting into our wake bore down upon us with full sail. Apprehensive she might prove one of those piratical cruizers, which the Russian and French armed ships had driven from the Archipelago into those parts, though we observed only one man on board, who was at the helm, we fired a shot; but she persisted in her course, and it was not till we had repeated our salute that she at last chose to sheer off.

As we approached the southern coast of the island Rhodes, finding we were in want of water, we touched at an out-port named Limba from an adjacent village. About half way from the top of a mountain in its vicinity stand the ruins of two forts, which were anciently built by the knights of Rhodes. We were
supplied

supplied with water and fresh provisions from the Grecian villages; but I could not help constantly comparing the refined Greek with the hardy Arabian; the Greek's cruel servitude under the Turk, with that high-spirited freedom and independence which cleave to the rustic but manly life of the Arab; the polished address, nice food, smart apparel, and neat apartments of the former, with the coarse and rude state of all those articles that fall to the share of the latter; and was upon the whole confirmed, that in all societies of men extreme civilization and refinement are certain presages of approaching decline. I observed with sincere concern how widely those two races of men differ from each other in their notions of happiness, the object of their joint pursuit. The Greek is gay, but selfish; poor, and yet delicate in every thing that relates to the gratification of his appetites. The Arab is lively and generous, equally poor with the Greek; but has few wants that can occasion him a moment's pain or inquietude. What an extreme difference between those two people!

people! and how ill constituted the one to attain real happiness, compared with the other! The most miserable of the two, however, passes his days amidst all the advantages of an indulgent sky; whilst the other roams the naked face of a desert, which in many respects is unpropitious to the contented enjoyment of life.

Perceiving symptoms of suspicion in the Turks that we had come hither in order to procure provisions for the Russian ships, we made haste to get again under weigh; and, indeed, we had no sooner got clear of the bay, than we observed a vessel near the shore, stealing towards us with little sail. She presently discovered by our motions that she had not escaped our observation, and therefore, setting all her canvases, instantly gave us chase. As we would not betray our apprehensions of danger, we hoisted our flag and pendant; but the enemy, which proved to be a chebec with Turkish colours, probably mistaking us for a ship of war, when she came a little nearer suddenly bore away, a circumstance which gave us no small satisfaction:

for,

for,

for, had we been visited, as a part of our cargo consisted of rice, contrary to an ordinance of the Porte, we must have been carried back to the island of Rhodes, where it is difficult to say how long we might have been detained.

I was extremely sorry to observe the very little regard entertained by the Turks for Europeans in general, and particularly for the French. The consideration of what might have been the issue of our being attacked and captured by this chebec naturally led me to these reflections; and I began to bring under review what I had learned from others, as well as what I had observed myself, respecting our commerce and factories in Syria, and other parts of the Levant; and I am persuaded, that besides the difference of religion and manners subsisting between us and the Asiatics, which necessarily gives occasion to a mutual estrangement, the conduct of the French in those countries contributes still more to annihilate our consequence in the estimation of the Turks.

I observed that our merchants in the
sea-ports

sea-ports of the Levant are often obliged to precipitate their commercial transactions in order to satisfy the demands of their European correspondents ;—that they conduct themselves with little method or steadiness in their engagements with the natives, whose uniform accuracy in business forms a striking contrast with the giddiness and levity of the European merchant ;—that the Turkish governors, from an extreme intimacy which subsists between them and the merchants, are too much acquainted with their commercial as well as private affairs, and hence have it in their power to thwart such schemes and speculations of the consul and company as may not coincide with their own views ;—that certain favoured houses, named *barataires*, make themselves subservient to the sinister policy of the basha respecting monopolies, practices to which he finds himself invited by the meanness and servility of the merchants, while he is thereby emboldened to refuse their reasonable requests as often as he may find it expedient. I will not say it must be always improper in

in the merchant to make presents to the governor, or even to assist him with money in cases of great emergency; but I maintain, that the merchant ought to possess such a degree of spirit and independence as might enable him to resist those loans, which are equivalent to extortion, and have no other object than the gratification of official avarice. Good offices, seasonably and frankly bestowed, are no less formed to engage the gratitude and esteem of a high-minded people like the Turks, than services, originating in fear, and performed in a sneaking and despicable manner, are fitted to excite their contempt.

The French have a certain number of ships constantly employed in the Levant, as carriers for the Turkish merchants. Now I am extremely doubtful whether the profits returned by this branch of traffic into the national coffers can be said to be an equivalent for the desertion of our seamen, the corruption of their manners, and that loss of reputation which, by becoming the hirelings of strangers, we sustain

sustain as a kingdom, in the estimation of the Turks themselves. Whatever might be the sentiments of a Dutchman or Rugusan upon a point in which interest and honour are so much involved, I am confident no Englishman or Spaniard would be inclined to follow our example.

The European consul in the Levant seldom transacts business with the governor but by the mouth of his dragoman, who has often little acquaintance with the language of the country, and is always basely subservient to the will of the basha and his subordinate officers. Hence the requisitions of the consul have little weight; and unless methods more persuasive than the mediation of the dragoman can be devised, have little chance of being complied with. If an affair of some delicacy and importance comes to be negociated through the medium of the dragoman, an arrogant basha, forgetting the respect due to a great nation, is apt to treat the French, in the person of so humble a representative, with insolence and indignity; whereas a man invested with the commission, and a certain

tain part of the sovereign's delegated authority, is a character of a more imposing nature, and would accordingly obtain much more consideration.

We continued our voyage by the canal of Candia; and afterwards, directing our course for the coast of Malta, on the 15th of October we came to anchor at that island. Here I met with several French frigates, on board of which were some of my old companions, whose friendship for me was not impaired by my long absence.

We again put to sea, and after a navigation of six days the ship's owner having business at Tunis, we stood for that port, where I was kindly received by the French consul. By his means I became acquainted with several Mahometans, whose dispositions seemed more analogous to the amiable qualities of the Bedouin Arabs of Bassora and Mascate, than to the harsh and imperious manners of the Syrian Muslemen. We got again under sail; but being much retarded by contrary winds, it was not till the 27th of November that

we reached the coast of Sardinia, where we put in, and remained two days in the gulph of Palma. In this place, so near to my native country, I discerned with sincere pleasure some remains of man's natural simplicity, which revived all my regret for the honest and undepraved manners of our ancestors.

The first person that struck my notice on shore, was a man with a long beard, brawny and vigorous, who in thick and substantial clothing attended a large herd of cattle, as they grazed a piece of marshy ground on the borders of the road. He was mounted on a beautiful horse, with a gun slung across his shoulders. His dwelling was among the neighbouring mountains, where, a stranger to refined and degenerate manners, he adheres to the ancient and simple usages of his fathers; and where his own courage and independence of mind have hitherto in some measure set the arms of the conqueror at defiance. The neatness and simplicity of his dress, the firm and manly expression of his eye, and the excellent condition of his flocks,

as well as the dexterity he displayed in the management of his horse and gun, were in my mind so many powerful arguments for his continuing to despise the artificial education of the citizen, and to cherish the rustic and simple manners of his native hills.

Having again put to sea, we left the coast of Sardinia to the west; passed at some distance from the island of Corsica; and after a passage of seven days, entering the gulph of Marseilles, we landed on the isle Pomeques, a place destined for the quarantine of all such vessels as arrive from the ports of the Levant. Next day, being the 5th of December 1771, I entered the infirmary of Marseilles, in order to perform quarantine;—and gave thanks to God, for having conducted me in safety to the end of my travels.

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